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BHAVANS JNL VOL. 4 1958

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पुस्तकालय

विषय संख्या
पुस्तक संख्या
आगत पंजिका संख्या

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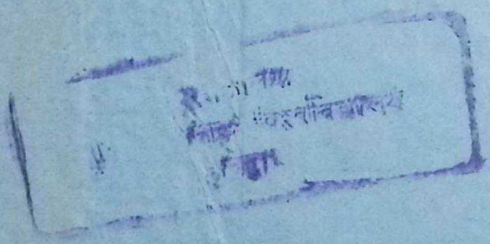

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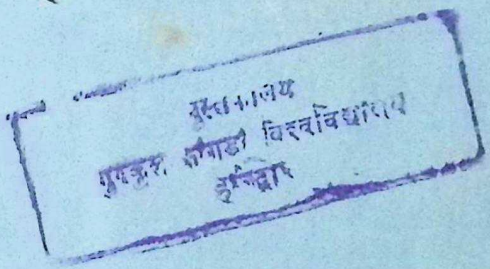


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JANUARY 12, 1958

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अमृतं तु विद्या

# BHAVAN'S JOURNAL

Vol. IV FORTNIGHTLY No. 12

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BHARATIYA VIDYA BHAVAN, BOMBAY 7

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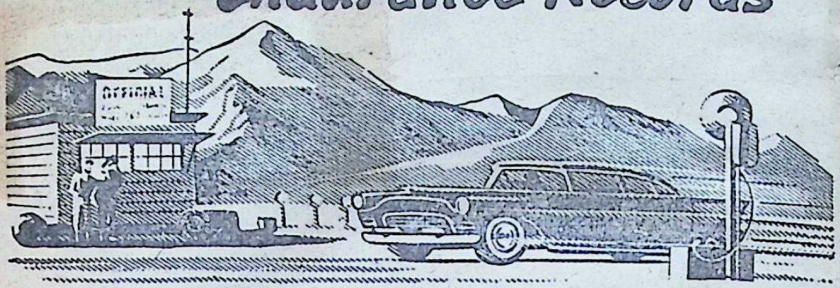

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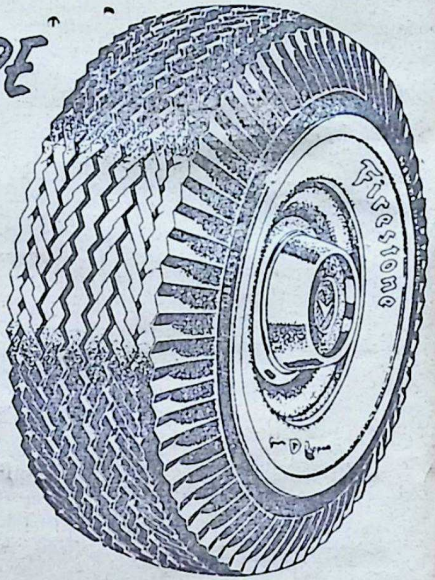


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# BHAVAN'S JOURNAL

JANUARY 12, 1958

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FRONT COVER ILLUSTRATION:

*"Lord Ganesa"*

Artist: Sri R. Ramkrishna, Sirkali.

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*Editorial & Business Offices:*

BHARATIYA VIDYA BHAVAN

*Chowpatty, Bombay-7.*

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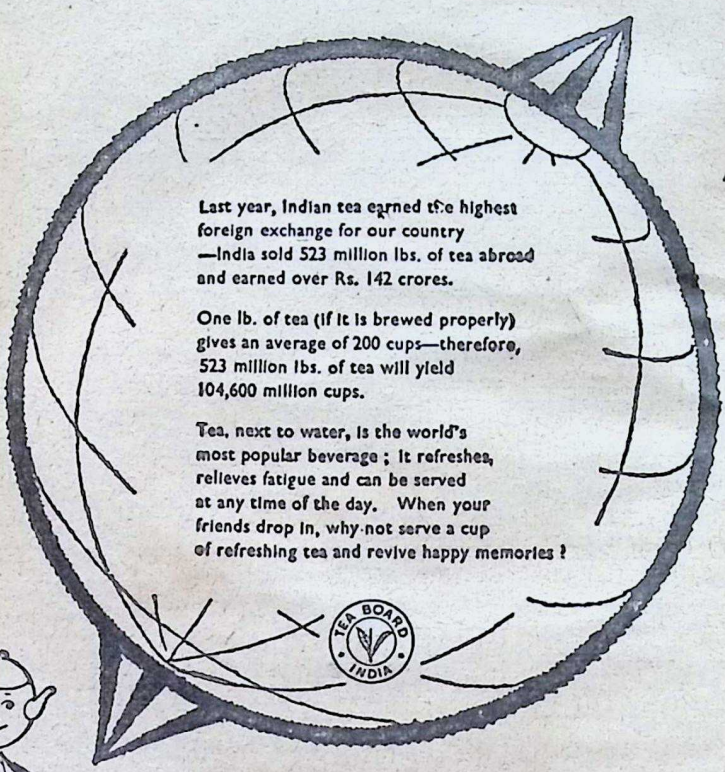

I am Tea — the symbol of friendship


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January 12, 1958
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आ नो भद्राः क्रतवो यन्तु विश्वतः ।
*Let noble thoughts come to us from every side*
—*Rigveda*, I-89-1

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# BHAVAN'S JOURNAL

## LORD GANESA

गणानां त्वा गणपतिं हवामहे
कविं कवीनां उपमश्रवस्तमम् ।
ज्येष्ठराजं ब्रह्मणां ब्रह्मणस्पत
आ न शृण्वन् ऊतिभिः सीद सादनम् ॥

We invoke Thee, Lord of Ganas,
Omniscient of Omniscients,
Most praiseworthy, Greatest among Kings and Vedic Scholars
Hearing our prayers, please be seated and protect us.

—Rigveda.

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Kulapati's Letter
ON
LIFE, LITERATURE & CULTURE

# No. 144

★ ON FEELING FREE

★ NATIONAL BALANCE-SHEET

★ ITS DEBIT SIDE

Bharatiya Vidya Bhavan,
New Delhi.
JANUARY 12, 1958.

MY YOUNG FRIEND,

AFTER many years—almost a life-time—I feel free; free from the trappings of office, free to do what I like, free to speak what I wish to, free to be lazy, free to do nothing. There is no lure of money or fame; no desire or anxiety of office; no fear of someone or the other feeling annoyed if I did or did not do this or that.

It is a great feeling. I enjoy it. How long I will continue to do so is another matter. There are institutions which I love to be associated with; subjects which I love to study; causes and friends to whom I would like to render professional services to vindicate justice. There is, of course, the Bharatiya Vidya Bhavan and the Sanskrit Vishva Parishad; there is also a little sense of mission, little philosophy of life, which ar part of me. But I am not tied t them all; they make me feel a the freer.

This freedom added to my zes at enjoying last 15th August. Las year was different from others; had no official role to play, no ce remonials, to attend, no conve tional words to utter. I cou even look back on the 15th August 1947 with a detachment never felt before. I forgot ever thing, to feel myself a free ma for, on 14th August 1947, at th historic post-midnight session the Constituent Assembly, Free India was born.

In our long and chequered hi

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tory, there had never been such a historic hour of destiny. India emerged not only as a free nation, but also as a democratic State with a vast consolidated area such as had never been ruled by a single power at any time in the past; with a unity in the land as never been seen before; with a single army to guarantee both internal order and external freedom. That this was achieved without resort to violence made the event almost unparalleled in the history of the human race.

As I was lazing, just feeling free, I could not help striking our national balance-sheet. During the last ten years, we have achieved many things of which we are justly proud. Few nations had such a ten-year career after attaining freedom.

But there is a debit side too.

The first item on the debit side —and a big one—is the almost universal feeling of dissatisfaction. No doubt, we try to ignore or forget it by loud emphasis on what we have achieved and what we ought to do. There is, however, no getting away from the fact that there is almost a universal feeling that things are not what they should be. We may call this defeatism. But no words can blur the fact which faces us, nor can it be explained away. We can analyse the causes to our heart's content. Our diagnosis may be correct, but diagnosis is not cure. What can be more symptomatic of the prevailing malaise than the general dormant feeling among the people that a large number of those who govern are not ruthlessly weeding out corruption as they should. It is a sign that the Congress is taken by the people as only a party in power, not as a party dedicated to national resurgence. This has been very distressing to me. My life has been wedded to the Congress. I cannot envisage a strong and stable India without the Congress retaining a hold over the masses, and it would be an unrelieved disaster if this impression is not removed.

I know most of the leading Congressmen in office well. I know it as a fact that many of them are men of intrinsic integrity, working very hard under great strain and in a spirit of sacrifice. Yet the fact remains that rumours about winking at corruption by those who are in power provide juicy gossip almost anywhere in an urban area: the echoes have been heard even on the floors of some legislatures.

How is this phenomenon of intrinsic integrity, with a growing impression of corruptibility, to be explained? There is no doubt that the screening of Congress politicians before the last elections was scarcely an edifying sight. Congress workers have been known, in open meetings, to ask the leaders about the affairs of certain well-placed Congressmen. To ignore all this would be fatal.

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Perhaps those who unconsciously lay themselves open to such criticisms are unaware of the principle on which Sri Ramachandra gave up his beloved wife. It was not enough that he himself believed implicitly in Sita's chastity; the ruler's wife had to be *recognised* as chaste. Gandhiji, when he wanted to practise non-possession, did not rest content with giving up all possessions personally. Through the columns of 'Young India', he castigated Kasturba for retaining a few rupees presented to her for her own use. There is no doubt that individually and institutionally we have been ignoring this pre-condition of good rulership.

Why go to others? In spite of this knowledge, once I failed in the test. When I was Food Minister in the Government of India, a Company, of which a relative was the Managing Director, backed by the Government of his own State, was concerned with a matter which, at the Centre, fell within the purview of my Ministry. I declined to deal with the matter; the Prime Minister at my request dealt with the file. The contract in fact was given by the State which had the final authority to deal with the matter. But the rumour persisted that I had helped a relative; and this, notwithstanding the unequivocal statements of the Prime Minister and the Chief Minister concerned that I had nothing whatever to do with it!

In a democracy, it is not enough that public men should be free from corruption. They must be recognized and accepted as incorruptible; and somehow we have not secured this objective. It has been found from experience that closed-door party enquiries scarcely exonerate the suspects in the public eye; it only adds grievance against those who enquire into it. Unless the Congress High Command puts up a strong party tribunal of honest, independent men to go into every case of alleged corruption and unless it takes decisive action against the person concerned however highly placed irrespective of party or personal consideration, the Congress prestige, in this respect already low will sink lower.

Oh, how I wish the Congress could win back its old reputation of redeeming its pledge to Truth by enforcing uprightness by stern uncompromising steps!

The same pestilential breath blights the official world. At the top level, the officials are generally honest, but where their level touch the people, they can scarcely claim that merit. But worse: no one is prepared to believe that the official world is characterized by integrity. Certain departments of Government are notorious for the way the petty officials canvass for bribes; every one knows about it. To this is added the impotence of law to bring corrupt officials to book, even where there has been

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clear case of their guilt, though, or technical reasons, unprovable in Court. Our inability to remove the defects in the law or to prevent influential accused from purchasing witnesses scarcely adds to our credit. They leave the impression in the popular mind that corruption not only flourishes, but that no one is interested in stamping it out.

Take another instance of a decay in moral standards. Indiscipline and a tendency towards coercive demonstrations have become common among the students. In several parts of the country, injury has been inflicted upon the examiners by the students and in most cases, the culprits have escaped punishment. Maintenance of high moral standards among the students appears to be nobody's concern; they only provide fine-spun sentiments to adorn a Convocation Address. Teachers and parents, nay, even High Court Judges are prepared to extend sympathy to the student for whatever he happens to do.

I know a recent case where students belaboured a visiting examiner from another State for drawing up a stiff examination paper. After the examiner was manhandled, the local professors did their best to screen the culprits. The police would not venture to arrest the students for fear of conflict in which they would be sacrificed to public uproar. Newspapers would not publish the news for fear of the students raiding their offices. The politicians were anxious to let sleeping dogs lie. With some difficulty, some high authority smuggled the offending examiner out of the State.

Another instance of our growing insensitiveness to moral standards is the fact that we permit over 10,000 cinema houses in the country to glorify crime and exploit sex day and night. Hundreds of newspapers carry comics which hold up shooting and kidnapping to the admiration of immature minds. The politician is busy looking after his popularity; perhaps he does not care to offend vested interests. The moralist has lost the prestige he once enjoyed; he is considered a reactionary, if not an enemy of freedom. Those who are in power consider this collapse of moral standards less important than extending the tentacles of Government over other spheres of life.

Not only have our moral foundations been shaken, but particularly our democratic fibre has become weak. Our spirit of resistance to undemocratic acts is weakened, if not gone altogether.

The Constituent Assembly was a free, outspoken body, which thrashed out every problem with unrestricted freedom and threw up collective decision—on occasions, imposing it upon the leaders. The present Congress Parties are well-regimented bodies, pledged mainly to uphold Government decisions.

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Generally if anyone dares to speak out even in the party meetings, he is snubbed or derided, looked upon as a renegade. He fears that by doing so, he is courting political suicide.

No wonder totalitarian tendencies are, unconsciously, on the increase. This is clear from the fact that solemn suggestions are made to take away the supervisory powers of the Supreme Court and the High Court, as if that was a triumph of the new freedom. I would have liked to see responsible politicians making such a statement in the Constituent Assembly of 1947! Every step that the Government is taking is slowly closing in on individual freedom, narrowing the scope of democratic traditions.

In fact, the democracy in India today hangs by two slender threads, one of which is a single towering personality, who happily is an inveterate, honest, uncompromising democrat. If people were not afraid of being kicked out of the room, quite a few would rush forward to offer him a kingly crown, as they did with Caesar. The other thread is the independence of our Judiciary. Sometimes however, I feel that many of the new entrants would have learnt to find principles of law in economic or political propaganda.

○ ○ ○

The substantial item on our debit side has been our weakening faith in nationalism—a very dangerous symptom. The extent to which regional loyalties have undermined national consciousness is shown by the last Election. The national parties, the Congress and the P.S.P., in several States went under before parochial emotion invoked by parties pledged to regionalism, or shall we call them anti-national? In Maharashtra, it was the regional versus national sentiment which led to the defeat of the Congress in many constituencies. In Gujarat, the only opposition came from the anti-national vote. In Orissa, the Ganatantra Parishad scored its triumph by supporting the demand for dismemberment of Bihar. In Assam, the Congress lost some seats to tribal claims for a separate State. In Bihar, the Jarkhand Party, which claimed a separate State, consolidated its hold. In Madras, the opposition was led by the Dravida Munnetra Kazhagam, which stands for a separate sovereign State. The Communists of Kerala, a group largely pledged to regionalism, won the round by discrediting the local Congress leadership and by its campaign against the Centre's niggardliness towards Kerala.

The collective emotion of the people has not, therefore, surged forward towards national solidarity. Behind these anti-national claims, in most cases, stands the Communist Party, the prominent leaders of which have solemnly declared themselves for 'linguistic nationalism'. The people are so

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blind as not to see how the strength of the anti-national front is strengthened by United Frontists, who unwittingly move into the jaws of disruptive Communism.

• • •

It is not difficult to find the reasons for this sense of frustration, this weakening of the moral, democratic and national fibre. Dr. S. Radhakrishnan has rightly pointed his finger at the root cause of the situation by calling it 'a crisis of the spirit'. The educated section of our people, which give colour, tone and direction to our general national outlook, has lost its sense of mission and is groping in darkness.

What has been responsible for this crisis? When we were struggling for freedom, there was a general feeling among the educated in the country that India was making a unique experiment; that it had both mission and destiny in history; that if we won *Swaraj*, the noble ideals of our heritage would usher in a new era. Gandhiji called it 'Ramrajya'.

We had this feeling till 15th August 1947. Thereafter, in spite of being led by Panditji, one of the dedicated statesmen and democrats of modern times, we have lost it during the ten years and with it its creative enthusiasm. Why? Because we are sought to be 'rationalised and industrialised' above everything else; we are being told that this age requires a new solution, in which ancient ideals, on which our life has been founded, do not count; that an impression is being created that the religious-minded are a disreputable lot of reactionaries; that the economic well-being—individual and collective—is the sole end of life, whatever price one has to pay in terms of values and ideals.

In the Constitution, we put economic justice and human dignity in the forefront. We guaranteed religious freedom. Promptly the semantic jugglery started by saying that this is a secular State, which is therefore by implication an anti-religious State. India was *'Matara'm'*, the Mother-land, whom we prayed to. She is now 'Bharat', a country. We were a Co-operative State. A few months later, we became a Welfare State. Then we became a Socialistic State.

A Welfare State has two aspects; in its economic aspect it signifies the establishment of economic conditions which make it possible for a man to maintain individual dignity, i.e. a job, a living wage, a roof over one's head, etc. The other and important aspect concentrates on creating conditions, so that an individual may have an opportunity to develop moral and spiritual values and thereby secure self-fulfilment.

We have been emphasizing the economic aspect almost to the exclusion of moral and spiritual values of our culture. We assert that we want to achieve economic

*(Continued on page 14)*

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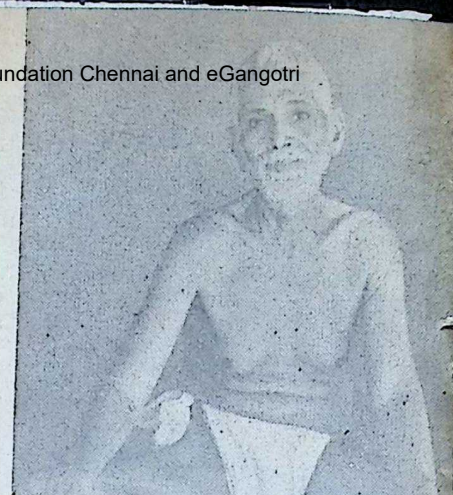
# MIND CONTROL & MEDITATION



**Bhagavan**
**Sri Ramana Maharshi**

This article has been collated from the published writings and teachings of the great Maharshi of Arunachala whose eighth Maha Aradhana Day fell on the 6th instant.

PEOPLE ask me how to control the mind. I reply, "Show me the mind!"

The mind is no more than a series of thoughts. How can it be controlled by one of those thoughts, namely, the desire to control the mind?

It is foolish to seek to end the mind by the mind itself. The only way is to find the mind's source, and keep hold of it. Then the mind will fade away of its own.

Yoga enjoins *Chithavrittinirodha* or repression of thoughts. I prescribe *Atmanveshana* or quest of one's self which is practicable.

The mind is repressed in sleep, in swoon or as the effect of fasting. But as soon as the cause is withdrawn the mind revives i.e. the thoughts begin to flow as before!

There are just two ways of controlling the mind: either seek its Source or surrender it to be struck down by the Supreme Power.

Surrender is recognition of the existence of a Higher Overruling Power.

If the mind refuses to help in seeking the Source, let it go, and wait for its return. Then turn it inwards. No one succeeds without patient perseverance.

The mind cannot be controlled by one who takes it to be some

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thing that really exists. In that case the mind behaves like a thief pretending to be a policeman running after the thief!

Efforts made in this way only serve to give a new lease of life to the ego and the mind.

The right method is inquiry into the truth of the mind and ego which leads up to the quest.

The mind is alternately subject to three states: the state of dullness and inertia called *tamasa* which is the least; the next is the higher or restless activity called *rajasa*. The highest is clarity and peace called *satvika*. The disciple should not regret or be beguiled by the prevalence of the first two but wait till the mood of clarity and then make the most of it.

When camphor burns no residue is left; the mind must be like camphor. It must melt away and be wholly consumed by the earnest resolve to find and be the real self. By this resolve the quest, 'Who am I?' becomes efficacious.

When the mind is thus consumed, that is, when no trace of it is left the mind has left and has become resolved into the Self.

*MEDITATION*

Meditation or *dhyana* is a regular battle, for it is an effort to keep hold of one thought to the exclusion of all else. Other thoughts arise and try to sink that thought. When the latter gains strength, the others are put to flight.

*Pranayama* or breathing regulation is for him who cannot directly control his thoughts. It serves as a brake serves a car, but one should not stop with breath regulation.

After its purpose is gained, the quieting of mind's restlessness, one should take up the practice of concentration.

In course of time, it will become possible to dispense with the control of breath. The mind will then become quiet as soon as meditation is attempted.

When meditation is well established, it can no more be given up. It will go on automatically during play, work and other activities. It will go on even in sleep.

The means of getting well established in meditation is meditation itself! Neither *japa* nor vow of silence is necessary. If one takes to worldly actions with a vow of silence, where is the good of the vow? Meditation extinguishes all thoughts and then Truth alone remains.

People who look for specific results from meditation but do not get them become desperate and say that meditation has done them no good. It does not matter at all whether these results are attained or not. The attainment of steadiness is the main thing. It is a great gain. Anyhow, they must trust themselves to God and wait for His grace without impatience.

The same rule applies to *Japa* also. *Japa* uttered even once does good, whether the person is aware of it or not.

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Some persons imagine that one must go on practising meditation even after becoming a sage. When the mind is extinguished in the egoless state there is neither concentration nor non-concentration. When the Self is realised then *samadhi* can neither be attempted nor given up.

Meditation is impeded by *vasanas* or proclivities of the mind. Hence it becomes effective through progressive weakening of the *vasanas*. Some minds are like gun-powder which catches fire and is consumed at once, others are like charcoal and some others are like wet fuel.

Meditation is usually understoo to mean thinking of an object an this implies a distinction betwee the subject and the object. Henc no real meditation of the Self i possible; but what is really mean by meditation is no more than di pelling of thoughts by which th Self is covered. When all thought are dispelled the Self is seen i its real lustre.

Meditation with the eyes fixe on the space between the eyebrow may result in fear.

The right way is to have th mind on Self alone. It is withou fear.

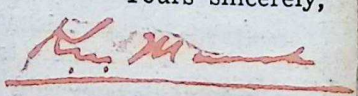
---

## KULAPATI'S LETTER—(*Contd.*)

advancement by democratic means, which means that the values of freedom and the means we adopt are as sacred as the end we have in view. But the steps that we take slowly take us to totalitarian methods. The Marxian dogmas are entering into our outlook through the back-door.

Many people in the West think that India today represents the spiritual force of the world. The foreign policy so eloquently proclaimed by the Prime Minister re presents this force to the world But is this spiritual force only re served for export? We are doin our best to see that none is lef for our internal consumption.

Yours sincerely,



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# SCENES from Ramacharitamanasa by Goswami Tulsidas

## The Patches on The Moon

**After crossing the ocean by means of the bridge which the vanaras built, Sri Ramachandra set foot on Lanka along with his armies. Sri Rama sat on a rock reclining on Sugriva. Vibhishana was seated close by. Sri Hanuman and Angada were massaging Sri Rama's feet. At a distance Sri Lakshmana was seated ready with his bow and arrows. It was dusk. The moon was slowly rising from the horizon. The canopy of heaven was starbespangled.**

"पूरब दिसा विलोकि प्रभु, देखा उदित मयंक।
कहत सबहिं देखहु ससिहि, मृगपति सरिस असंक ॥"

Sri Rama looked at the moon, thought for a moment and said: "Look at the moon rising majestically, fearless like the lion."

"पूरब दिसि गिरिगुहा निवासी।
परम प्रताप तेजबल रासी।
मत्तनाग तम कुंभ बिदारी।
ससि केसरी गगन बन चारी॥
बिथुरे नभ मुकताहल तारा।
निसि सुंदरी केर सिंगारा।
कह प्रभु ससि महुँ मेचकताई।
कहहु काह निजनिज मति भाई॥"

Continuing Rama said: "It is powerful, glorious, brave and lives in a mountain-cave in the East. It pierces and drives away darkness like a lion cleaving the forehead of a rogue elephant in the forest. The stars with which the sky is bedecked are like the pearls that adorn the lady that is the Night. Tell me, brothers, what do you think of the black patches on the moon?"

"कह सुग्रीव सुनहु रघुराई।
ससि मँह प्रगट भूमि कै झांई॥"

Sugriva replied: "Hearken Raghurai! Methinks, it is the shadow of the earth that has fallen on the moon." (*Sugriva being a King, the earth naturally came to him as the cause*).

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"मारेउ राहु ससिहि कह कोई।
डर महँ परी स्यामता सोई॥"

Another said: "Rahu struck the moon and these patches are the bruises caused by it." (*By inference it was Vibhishana who said it; the fact that he had lately been beaten by his brother Ravana must have been fresh in his mind. Hence this explanation.*)

"कोउ कह जब बिधि रति मुख कीन्हा।
सार भाग ससि कर हरि लिन्हा॥
छिद्र सो प्रगट इंदु उर माहीं।
तेहि मग देखिअ नभ परिछाहीं।"

Some one else replied: "When Brahma created Rati (the Love-God's wife), he took the most beautiful part of the moon's body and fashioned Rati out of it. That place in the moon appears void and black." (*By inference this was uttered by Angada who, as Yuvaraja, had the next right to reply. Further, at the death of Vali, Sugriva became King and Angada was suffering from a sense of dispossession.*)

"प्रभु कह गरल बंधु ससि केरा।
अति प्रिय निज उर दीन्ह बसेरा॥
बिष संजुत कर निकर पसारी।
जारत बिरहवंत नर नारी॥"

Lord Rama explained: "The Moon and the Great Poison rose from the same Ocean and so they are brothers. Being very devoted to his brother, the moon carried poison in his heart. That is why lovers when separated feel the (poison-mixed) rays of the moon unbearable." (*Here again the reply is characteristic because Sri Rama was then suffering from the pangs of separation from Sita.*)

"कह हनुमंत सुनहु प्रभु,
ससि तुम्हार प्रिय दास।
तब मूरति बिधु उर बसति,
सोई स्यामता अभास॥"

Sri Hanuman replied: "Lord! The moon is Thy devoted servant. Hence Thou livest in his bosom. The black patches are none but Thy image on the moon!" (*What else but Hanuman, the greatest devotee of the Lord, could give this reply? And Rama was Shyama in colour.*)

---

*The only true teacher is he who can immediately come down to the level of the student and transfer his soul to the student's soul and see through the student's eye and hear through his ears and understand through his mind. Such a teacher can really teach and none else.*

—Vivekananda.

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CHAUPATTY ROAD, BOMBAY-7.

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# SCENES from NARAYANEEYAM of Narayana Bhattadiri

## BHAKTA PRAHLAD

हिरण्याक्षे पोत्रिप्रवर वपुषा देव भवता
हते शोकक्रोधग्लपितधृतिरेतस्य सहजः।
हिरण्यप्रारंभः कशिपुरमरारातिसदसि
प्रतिज्ञामातेने तव किल वधार्थं मधुरिपो ॥

O Killer of Madhu! When Thou, taking the form of a boar, killed Hiranyaksha, did not his brother Hiranyakasipu, out of sorrow and anger, lose his balance and did he not swear in the Assembly of Asuras to kill Thee?

विधातारं घोरं स खलु तपसित्वा नचिरतः
पुरः साक्षात्कुर्वन् सुरनरमृगाद्यैरनिधनम्।
वरं लब्ध्वा दृप्तो जगदिह भवन्नायकमिदं
परिक्षुन्दन्निन्द्रादहरत दिवं त्वामगणयन् ॥

By terrific penance he propitiated Lord Brahma who soon appeared before him. Asked he of Brahma: "No *deva*, man or animal should be able to kill me!" Brahma granted him that boon. Puffed up with pride and unmindful of Thee, he devastated this earth of which Thou art the Lord, and wrested Heaven from Indra.

निहन्तुं त्वां भूयस्तव पदमवाप्तस्य च रि
बहिर्दृष्टेरन्तर्दधिथ हृदये सूक्ष्मवपुषा।
ह्रदन्नुच्चैस्तत्राप्यखिलभुवनान्ते च मृगयन्
भिया यातं मत्वा स खलु जितकाशी निवृ

And when he reached Thy abo Vaikuntha for killing Thee, did Thou not disappear from his phys cal eyes by entering Thine enemy (his) heart? Fool that he wa did he not roar exultingly thinkin that Thou wert afraid of hin Not finding Thee in Vaikuntha an the fourteen worlds, did he not r turn flattering himself that he ha conquered Thee?

ततोऽस्य प्रह्लादः समजनि सुतो गर्भवसतौ
मुनेर्वीणापाणेरधिगतभवद्भक्तिमहिमा।
स वै जात्या दैत्यः शिशुरपि समेत्य त्वयि रतिं
गतस्त्वद्भक्तानां वरद परमोदाहरणताम्

Later on was born to Hiranya kasipu a son by name Prahlad who, even while he was in hi mother's womb, had the fortune of being initiated into Thy *bhakti* b

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Sage Narada.* O Giver *par excellence!* Although born of Asura parents, Prahlada has the unique fame of being Thy exemplary devotee because of his deep devotion to Thee!

सुरारिणां हास्यं तव चरणदास्यं निजसुते
स दृष्ट्वा दुष्टात्मा गुरुभिरशिशिक्ष-
च्चिरममुम्।
गुरुप्रोक्तं चासाविदमिदमभद्राय दृढमि-
त्यपाकुर्वन् सर्वं तव चरणभक्त्यैव ववृधे॥

Hiranyakasipu saw to his consternation that his own son was devoted to Thy lotus feet which became the laughing stock of the Asuras. Evil-minded as he was, he instructed his preceptors to "correct" his son. For long did they try. But Prahlada rejected all their teachings saying "These will only lead me to evil" and grew with his devotion to Thee.

अधीतेषु श्रेष्ठं किमिति परिपृष्टेऽथ तनये
भवद्भक्तिं वर्यामभिगदति पर्याकुलधृतिः।
गुरुभ्यो रोषित्वा सहजमतिरस्येत्यभिविदन्
वधोपायानस्मिन् व्यतनुत भवत्पादशरणे॥

Education over, Hiranyakasipu asked his son: "My child, what do you consider the greatest among what you have learnt?" Prahlad replied: "Devotion at the feet Hari!" Infuriated by this repl Hiranyakasipu reprimanded th teachers. But they pleaded: "W have been unable to change wha appears to be his nature!" At tha time did not Hiranyakasipu deci to kill Prahlada, who was so d voted to Thy lotus feet?

स शूलैराविद्धःसुबहु मथितो दिग्गजगणै-
र्महासर्पैर्दष्टोऽप्यनशनगराहारविधुतः।
गिरीन्द्रावक्षिप्ताप्यहह परमात्मन्नयि विभो
त्वयि न्यस्तात्मत्वात् किमपि न निपीडामभजत

O Omnipresent Lord, was not th young boy subjected to a series o tortures? He was pierced b spears; he was trampled upon b the elephants; bitten by serpents they made him starve; gave hir poisoned food. Oh! They hurle him down a deep mountain prec pice. But because he had place his Atman so unreservedly at Th feet, he came out of the ordeal un scathed.

ततः शङ्काविष्टः स पुनरतिदुष्टोऽस्य जनकः
गुरूक्त्या तद्गेहे किल वरुणपाशैस्तमरुणत्
गुरोश्चासान्निध्ये स पुनरनुगान्दैत्यतनयान्
भवद्भक्तेस्तत्त्वं परममपि विज्ञानमशिषत्

Confounded and perplexed, th cruel father Hiranyakasipu on thei advice ordered his son to be boun by *Varuna-pasa* at the house of th preceptors. But even there, whe ever the preceptors were not nea did not Prahlada teach the othe Asura-children—his school-mates— the truth about devotion to Thee and higher *Atmajnana* too?

(Continued on page 22

* The allusion here is that when Hiranyakasipu had gone to Mandaragiri for *tapas*, the Devas had conquered the Asuras and had captured Kayadhu, Hiranyakasipu's wife who was pregnant. At that time Sage Narada intervened and advised the Devas to release the woman. They did so. At that time Sage Narada initiated her in the *bhakti-* and *gnana-* paths, having in his mind Prahlada who was in her womb.

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Sri Ramakrishna Upanishad—22

# CALL & HE WILL COME

C. RAJAGOPALACHARI

"WHAT is the means to escape from Maya?" was a pupil's question to Sri Ramakrishna.

"God will show the way if there is a real desire to escape. To desire it is not merely to utter it in words. One should overflow with that thought and pant for it with all one's heart. With tears in our eyes, we yearn for wife and wealth. But who yearns for God like this?

"So long as the child is happy playing with its toys, the mother is busy working in the kitchen. Tired of its play and throwing away its dolls, the child begins to cry aloud. At once the mother leaves her work and runs to her child. In her hurry she might upset and scatter the things in the kitchen. In the same way, the Divine Mother will run to the side of the true devotee who cries out with a longing heart.

"In this Kali age, there is no need to do intense penance. It is enough if you meditate for three days with earnestness and fervour. Devi will dower Her children with Her grace. Be assured; this is no falsehood. My son, to attain Her, try and weep for Her intensely and truly for three days. You will succeed. Pray to Her with heart and voice for three days and say in truth, 'Divine One! Give me devotion, cast away my doubts. See that I never forget you. Cleanse me of my sins.' You will surely reap the benefit of such devotion. Earnest prayer will never be fruitless. Why doubt it? Look at me and be filled with confidence!" So spake Ramakrishna.

The child says, "Mother, wake me up when I become hungry." "He will get up of his own accord when he becomes hungry," says the mother to herself. When God-hunger springs up in you, no one need wake you up. And nobody need show you the way. We see this in the folk drama of the

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streets. At first by beat of drums and in loud voice people sing out calling for Krishna. But the man who acts the part of Krishna sits behind the curtain quite unconcerned, eating and talking. Then all the noise is stilled. Narada takes up his *veena* and in low music sings, "Come, my Krishna". At once Krishna bounces forward and stands on the stage.

Mere show and noise avail nothing. God has great love only for His true devotee. This incident in our street plays brings out this truth clearly so as to be understood by the simplest folk.

"Oh God! My Lord!" such words uttered by the lips have no effect. When the heart is full, the lips are sealed. Devi will listen to the cry from the heart of Her true lover. She will hasten to his side and bless him.

[From *Sri Ramakrishna Upanishad* by Sri C. Rajagopalachari, published and copyrighted by Sri Ramakrishna Math, Mylapore, Madras-4, who have kindly permitted us to quote.]

*[To be continued*

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## NARAYANEEYAM—*Contd.*

पिता श्रृण्वन् बालप्रकरमखिलं त्वत्स्तुतिपरं
रुषाऽन्धः प्राहैनं कुलहतक! कस्ते बलमिति।
बलं मे वैकुण्ठस्तव जगतां चापि स बलं
स एव त्रैलोक्यं सकलमिति धीरोऽयमगदीत् ॥

When the father found that all the school-children were praising Thee, Hiranyakasipu became blind with rage. Asked he of his son: "Traitor to thy race! Who is thy strength?" "Lord Hari is my strength. He is thy strength, and the strength of all the worlds. Whatever is there in all the three worlds is but He!" replied young Prahlada heroically.

अरे क्वासौ क्वासौ सकलजगदात्मा हरिरिति
प्रभिन्तेस्म स्तंभं चलितकरवालो दितिसुतः।
अतः पश्चाद्विष्णो न हि वदितुमीशोऽस्मि सहसा
कृपात्मन् विश्वात्मन् पवनपुरवासिन् मृडय
माम् ॥

Whipping out his sword, Hiranyakasipu roared: "Hey! Where is that omnipotent, omnipresent Hari? Where is Hari (Lion)?" So saying he struck at a pillar. O Omnipresent Lord, I am unable to describe what happened after that. O merciful Cosmic-Soul! Guruvayurappa, cure me of my illness!

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# DIALECTIC CONTESTS IN ANCIENT INDIA

V. B. Mokhasi

From the Vedic times our ancient land had been rich in scholarship. One of the ways in which it grew to enormous dimensions was the debates which our intellectual giants had among themselves on fundamental issues. This practice appears to have flourished till the thirteenth century.

In the present article, the technique of Katha or debates on metaphysical subjects and its well-understood principles are outlined.

ORDINARILY the Sanskrit word "Katha" means a story, a tale or narration of an episode. Technically it means something quite different, namely, a full-dress debate, a disquisition on a metaphysical subject, a public contest or trial of dialectic skill and forensic ability.

Metaphysical "truths" are hardly demonstrable. The definition of the "Supreme Soul", couched in the most telling words, a description of *Samsar* as being the most despicable of coveted things and of death as being the gateway to the alluring eternity and infinity beyond the grave—these and the like can rarely be discussed with any show of plausibility and earnestness or argued about convincingly. Yet our forebears loved debates of the kind. There were great *munis* and *rishis* who dedicated their lives to a study of such subjects.

The Upanishadic age was the heyday of metaphysical inquiry by *munis* and *rishis*. The truths they then ascertained, almost intuitively or through *Kathas* and such other means, in their forest dwellings on the banks of holy rivers, form all our stock of philosophy even to-day.

Much later, *Kathas* were frequent

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occurrences in the days of Shri Madhva, the celebrated Vedantic founder of the rationalistic system of philosophy called *Dwaita* or *Bhedavada.*

Shri Madhva lived in the 13th century and compiled his *Kathalakshana,* a unique treatise on the subject on which this article is based, along with his *Pramanlakshana.*

*Katha* is of three kinds—*vada, jalpa* and *vitanda.* A *vada* deals mainly with the basic doctrines of *adhyatma* or Brahma-vidya, like the nature of the *Paramatman* and the *Jeevatman,* the world and the cosmos, the nature of *Samsar* and *Karma* and such other entities common to all Vedantic schools of thought.

A *vada* rarely included controversial subjects and generally took place between a preceptor and his disciples and occasionally took the shape of a conference with some "doubters" thrown in.

Its main business was to ascertain by public discussion metaphysical truths. Discussions of this kind described in the well-known Upanishads are *vadas;* the discussion between Pippalada and Sukesha and others described in *Shatprashnopanishat* is a *vada,* as is the one described in *Kathaka* which took place between Nachiketas and Yamadeva.

When advocates of rival schools met and debated controversies for effect and victory, the encounter was called a *jalpa.* The *Katha* which took place in the *sabha* of Janakaraj between Yajnyavalkya and other pundits as described in *Brihadaranyaka* was a *jalpa,* a very lively affair.

When the contestant's main object was to discredit and repudiate the rival's dogmas and tenets, without any direct effort to justify and fortify his own, the *Katha* was called a *vitanda.* Shri Madhva's repudiation of *Adwaitic upadhi,* of *Mayavada* and *Mithyatvada* are instances of *vitanda.*

There may not be any interrogators *(prashnikas)* in a *vada,* whereas interrogators were necessary for a *jalpa* or *vitanda.* Interrogators had the right to question and cross-question both the proponent and the opponent. They were the judge and jury combined and it was their duty to test the fitness of the contestants and to decide who won and who lost the contest.

They decided whether there should be a *vada,* a *jalpa* or *vitanda* between given parties, as also the time and place for the contest and the question who should lead.

There was often only one *prashnika* and sometimes an odd number of them, so as to facilitate decision by majority of votes.

By rule the *prashnikas* had to be learned, versatile, impartial and unbiased. They should, the treatise says, be so learned as to be able to set at rest and resolve all the doubts of the contestants, should themselves have no doubts and should be charitably disposed and above cavil or criticism.

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While leading evidence, the proponent should first quote relevant *agama*, Vedic texts only. The opponent should then establish, if he could, that the quoted text had a different meaning and that it should not be interpreted in the way the proponent did. This was necessary in view of the provision that *agama* was never wrong but only its interpretations were often times wrong.

Another provision was that the sources of evidence should be valid *agama* and such others as were in accord with *agama*.

The *agamas* comprised the four Vedas, *Bharata Pancharatraka, Moola-Ramayana* (not the *Valmiki-Ramayana* which is only an *adi-kavya*) and other works which fell into the class of *Shruti* or *Smriti* and supported the above-mentioned works.

Other *agamas* than these were regarded as vitiated and were not acceptable as evidence.

The opponent should then prove his own case by similarly producing evidence from valid *agama* which the proponent could again consistently interpret, so as to advance his own argument and retard the opponent's.

"Interpreting" was not so easy or simple as one would suppose. The procedure was elaborate and as many as seven items precisely had to be considered in arriving at a conclusion, as follows: introduction, conclusion, stress as shown by reiteration, novelty, the object in view, presumption or implication or inference, propriety and consistency.

*Pratyaksha*, or direct perception, was to be adduced only when the subject required such evidence and admitted of no other, and *anumana*, or syllogistic inference, when necessary. But *anumana* was never first rate evidence, since, as repeatedly pointed out, it cut both ways and was, therefore, inconclusive.

A non-Vedic statement, if it was an *apta-vakya*, coming from a reliable source, could be accepted as valid if it satisfied the parties or, which is the same thing, if the parties agreed to accept it as such.

A *Vada-katha* was to last until the nature of the fundamentals which the members set out to determine was finally fixed. Members from the audience had the right to get their doubts cleared. The *prashnikas* and the parties tried their best to satisfy all the members of the audience and if the debate was protracted they did not mind it.

Closure was often applied to perverse speakers and if they persisted the debate was closed. If a truculent debater admitted his failure, which frequently happened, his action was deemed praiseworthy and not at all censurable: if otherwise, he was to be rebuked or even "punished."

A *jalpa* was closed when one of the contestants was declared "defeated." Defeat consisted in the contestant committing one of the notorious fallacies in arguing viz.

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*virodha* or making contradictory statements, quoting contradictory authorities, arguing against oneself etc.; *asangati* or misinterpreting the *vadi's* statements or quotations, making understatements or quoting inadequate texts; violating one or other of the various rules governing a full-fledged syllogism; reticence or failure to reply etc. These were the tokens of defeat in a *vitanda* also. If the party admitted defeat in a *jalpa* or *vitanda*, the defeat was to be declared and the debate closed. If otherwise, the party was to be "censured" and even "punished".

The *prashnikas* clarified and amplified the position of either of the parties to the other and summed up the case for their benefit during the debate. If before the debate began they found one of the parties wanting in learning or otherwise not duly qualified, they ruled out the meeting but declared the defeat of the party so found wanting or disqualified.

The *prashnikas* tested, as a matter of duty, the learning and fitness of the contestants to engage in a *jalpa* or *vitanda* before the start of the debate. Stammering, deafness, epileptic fits and physical disabilities of the kind were not supposed to contribute to the defeat of a contestant.

So rigorous were the religio-philosophic contests of those days Fanaticism was then more a virtue than a vice. A lukewarm attitude towards one's faith or creed was almost a covert sin. Dogmas and doctrines were not then matters of opinion or personal questions which they now are. Proselytising was largely and openly practised and praised. All the same, we find the above rules and regulations which were in force in the 13th century remarkably free from bigotry. They are judicious and surprisingly tolerant.

The spirit of the above set of rules is to welcome a "defeated" party into the new fold. It is on record that Sri Madhva had one or two such neophytes in his entourage. Where "punishment" for a truculent, unrepentant beaten party is mentioned, we are fearfully left in doubt as to what it was. A heartless annotator blurts that in ages still more remote, the punishment was to cut off the head in some cases and the tongue in others. Shri Madhva, he adds, has left it an open question, as violence of the kind was utterly impracticable in Kaliyuga. Shri Madhva expressly states that his treatise is based on *Brahma-tarka*, a work now not available.

---

*In days of sunshine let me bow my head in utter humility and thereby know thee; in the dark night of sorrow when the whole world deserts me, let me not lose for one moment my faith in Thee.*

—Rabindranath Tagore.

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# FOUR FACES OF PEACE

**Lester Pearson**

Following is a condensation of the Nobel Peace Prize lecture delivered by Lester B. Pearson, former Canadian Secretary of State for External Affairs, delivered at Oslo, Norway, on December 11, 1957.

THERE has been more talk of peace since 1945 than at any other time in history. Very often the words are good and even inspiring; the embodiment of our hopes and our prayers for peace. But while we all pray for peace we do not always support the policies that make for peace. We want our own kind of peace, brought about in our own way.

The choice is as clear now for nations as it was once for the individual: peace or extinction. The life of states cannot be conditioned by the force and the will of a unit, but by the consensus of a group, which must one day include all States.

I wish to look at the problem in four of its aspects—my "Four Faces of Peace". There is Peace and Trade; Peace and Power; Peace and Policy, or diplomacy; Peace and People.

One face of peace is reflected in the trade of nations. To the philosophers of the nineteenth century it seemed that there must be a motive of self-interest, of personal gain, that led nations into conflict. We know now that in modern warfare there can be no possible economic gain for any side. Men may not now go to war for trade, but lack of trade may help to breed the conditions in which men do go to war.

Rich nations are not necessarily

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more peace-loving than poorer nations. But poverty and distress make the risks of war greater. Until the last War, a general expectation of material improvement was an idea peculiar to Western man. Now war and its aftermath have made economic and social progress a political imperative in every quarter of the globe. If we ignore this, there will be no peace.

The scientific and technological discoveries are part of the same process that has knit us all closely together. Our modern phrase for this is interdependence. Under the General Agreement on Tariffs and Trade there has been real progress in reducing trade barriers and in civilizing the commercial policies of national Governments.

Now the European nations are launching themselves on an adventure in the economic unification of peoples. Is it not time to begin to think in terms of an economic interdependence? We must have rising living standards in which all nations are participating to such a degree that existing inequalities in the international division of wealth are, atleast, not increased.

I now come to peace and power.

Every State has not only the right but the duty to make adequate provisions for its defence, providing it does not do so at the expense of any other State. Defence by power as a first obligation on a State has to be considered in relation to other things than economics. For one thing, such power, unless it is combined wit the defence forces of other friendl countries, is futile, both for prote tion and for prevention. This i its turn leads to coalitions an associations of states. When the are purely defensive in characte such coalitions can make for pea by removing the temptation easy victory. But they can neve be more than a second-best subst tute for the coalition of the whol United Nations.

Furthermore, the force whic you and your allies collect fo your security can, in a bad inte national climate, increase som one else's insecurity. These coal tions, limited in area and exclusiv in character, provoke counter-c alitions. If the United Nation were effective as a security agenc these more limited arrangement would be unnecessary and un desirable. The idea of an inte national police force seems toda unrealizable. We did, howeve take atleast a step in the directio of putting international force be hind an international decision i the Suez crisis. If, on that founda tion, we do not build somethin more permanent and stronger, w will once again have ignore realities, rejected opportunities an betrayed our trust.

To-day we cannot defend ou society by war since total war i total destruction. Therefore, th best defence of peace is not power, but the removal of the causes o war, and international agreement

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The third face of peace is policy and diplomacy. If we could internationally display on this front some of the imagination and initiative, determination and sacrifice, that we show in respect of defence planning, the outlook would be more hopeful than it is.

Our policy and diplomacy is becoming rigid and defensive. The main responsibility for this purpose rests with the two great World Powers, the United States and the U.S.S.R. No progress will be made if one side merely shouts "co-existence" and "parleys at the summit," while the other replies "no appeasement"; "no negotiation without proper proof of good faith".

What is needed is a new and vigorous determination to use every technique of discussion and negotiation. We must keep on trying to solve problems, if not on the basis of confidence and co-operation, atleast on one of mutual toleration and self-interest.

What I plead for is no spectacular meeting of a Big Two or a Big Three or a Big Four at the summit but for frank, serious and complete exchanges of views between Moscow and Washington through diplomatic and political channels.

Essential to the success of any such exchanges is the recognition by the West that there are certain issues such as the unification of Germany and the stabilization of the Middle East. It is also essential that the Soviet Union, in its turn, recognise the right of people to choose their own form of government without interference.

The time has come for us to make a move, not only from strength, but from wisdom and from confidence in ourselves; to concentrate on the possibilities of agreement.

The warrior is the man with a test tube or the one who pushes the nuclear button. This should have a salutary effect on man's emotions. A realisation of the consequences that must follow, if and when he does push the button, should have a salutary effect also on his reason.

I can find nothing to say for keeping one people malevolently misinformed about others. More contact and freer communication can help to correct this situation. Misunderstanding arising from ignorance breeds fear, and fear remains the greatest enemy of peace.

A common fear is also, regrettably, the strongest force bringing people together; but in opposition to something. Perhaps there is a hopeful possibility here in the conquest of outer space. Interplanetary activity may give us planetary peace.

Even people with generous and understanding hearts, and peaceful instincts in their normal and individual behaviour, can become fighting and even savage national animals under the incitements of collective emotion. Why this happens is the core of our problem of peace and war.

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RETHINKING IN ARCHAEOLOGY:

# CHANDRA or MAINAKA?

This is the first of a new series of stimulating articles aiming to shed new light on some well-known sculptures of India. The present one relates to a piece from the Kalyanasundara-murti Panel of Elephanta.

R. SEN GUPTA

NEXT to the Mahesamurti at Elephanta, perhaps the Kalyanasundaramurti panel ranks in excellence, which is again esteemed to be outstanding among the panels of the same theme carved elsewhere. The figures in the panel are very interestingly disposed, and the human emotion each of them exhibits is something remarkable and befitting to the individuals according to the occasion.

Siva and Parvati as usual occupy the centre of the panel; the former courteous and benevolent with an unaffected air, in contrast to the others, stands with his right hand stretched and joined with that of Parvati, standing to his right, and his left hand rests on the sash.

Parvati on the other hand has a feeling mixed with joy, sorrow and shyness. The bashful bride with downcast eyes is full of joy, for, at last she is being united with her lord, for whom she has undergone the severest forms of austerities, but yet the prospect of separation from her beloved parents make her feel unhappy. The pathos of the affectionate father, Himavan standing behind her, giving away his dearest child is no less appealing. Angels and ascetics fly in the sky above; to the right Vishnu stands and Brahma is seen squatting on the ground, performing *homa*. To the left, behind the female *chauri* bearer is a male standing with pot in his left hand and his right hand touching it ready to pour water.

The crescent form behind his shoulders led some to identify him with the Moon-God or Sudhakara carrying Sudha. But surprisingly enough, Rao describes him as Vishnu! He says "Brahma is making *homa* to the left of Siva and

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akshmi is standing behind Parati with her hands touching her ack and behind Lakshmi stands er consort Vishnu with a large ot of water for pouring water at e ceremony of giving the bride the bridegroom".[1]

A study of the Kalyanasundaraurti panels reveals that the pre-*gamic* works depict Himavan as e giver of the bride whereas *gamas* enjoin that Vishnu and akshmi should officiate as the arents of Parvati and give her way to Siva. Evidently Rao had he *agamic* versions in his mind in dentifying the figure with Vishu and the female *chauri*-bearer olding the end of Parvati's garent, with Lakshmi.

Sastri[2] identified the figure with e Moon-God. Promod Chandra[3] lso in his recently published ooklet follows Sastri. It appears at the misplaced and disproporonate pair of wings of Mt. Mainaa, the son of Menaka, who accordng to the *Saurapurana* bathed iva with the waters from the even seas and important rivers efore the marriage was performd, led them to identify him with handra.

When compared with the wings f Garuda in the Ardhanarisvara anel in the same cave, it becomes lear. The inner periphery of the wings of Garuda which is simiarly convex also lends the shape

*Close-up of a figure from Elephanta Caves.*
Photo: E. S. Mahalingam

of a crescent, but bigger in size as the pair of wings are proportionate here. The misplacement of the wings of Mainaka is apparently due to lack of space, which if shown at the proper place, behind the shoulders, would have been invisible; to his left it would have been covered by the pot he is holding and to his right the corner between the wall and the pilaster would have come in the way.

"In ancient times mountains had wings and they used to fly in the sky like the birds which caused terror amongst the gods and rishis. At that, the indignant Indra had cut the wings of all the mountains save those of Mainaka, the son of Menaka, on whom Hanuman took pity and threw him in

1. T. A. G. Rao—*Elements of Hindu onography*, Vol. II, Part 1, p. 346.
2. Hirananda Sastri—*A Guide to Elephanta* (1934), p. 36-37.
3. Promod Chandra—*A Guide to the Elephanta Caves* (1957), p. 9.

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the sea. Since then Mainaka remained, with his wings hiding in the sea *Ramayana-Sundarakanda*[1])".

After establishing that the mistaken crescent is really the wings of Mainaka, a free translation of the account of Siva's marriage appearing in the *upa-purana (Saura-purana)* may be considered, wherein Mainaka is said to have taken part, to confirm the identification. It states that,

'In the Vibaha-sabha, Nagaraja requested Siva to disclose his *gotra*. When Siva was just thinking, the gods replied to him, "How do you ask him about his *gotra*, who is the creator of this world?" Hearing the gods to say so, Himachal understood the unreasonableness of his question and without waiting any more, declared, "Truly I give away Uma to you" thrice. At once cries of praises were raised from all sides and ceremonial music was played. Then Mahesvara giving a ring in the hands of Parvati said "I also accept Parvati" and asked Himalaya soon to complete the bathing ceremony of Parvati with the water from a golden pot. After a while, Mainaka also reaching there bathed Siva with the water of the seven seas and the important rivers. When all these ceremonies and customs were observed, the marriage started. First Siva throwing some ornaments in the sky for Parvati said that it would give him much pleasure if Parvati adorned herself with those ornaments. As desired by Siva, Parvati, wearing those ornaments prepared herself for marriage. Then surrounded by the gods present there, Siva and Parvati approached the Yajna-vedi. Siva then said "Nagaraja! I cannot accept your daughter unless you give her to me or else it would be a custom afterwards to accept the un-offered daughters". Hearing Siva, Himachal first was the feet of Siva with the waters f a pitcher and made obeisance to h Then again saying "I give away Par to you" he poured waters on his ha from a golden pot. Then Brahma co pleted the *homa*, etc. with fire and marriage of Siva and Parvati was co pleted.' (*Saurapurana* 56-59).[2]

The arrangement of the scu tures suggests that the marri has not yet been performed, as bride is still to the right of S and not to his left as the w should be. This, together w Himavan giving away the dau ter and Mainaka waiting with pot of water to bathe Siva, all in the first part of the narrat quoted above. Mainaka being brother of Parvati and a mem of the family takes part in t ceremony and it is no wonder th he bathes Siva, the bridegroo It is also significant that the tual rite of Sampradana by po ing water in the hands of the Si and Parvati, as seen at Bada (Cave 1) and Ellora (Cave XX or as per the last part of the pu nic account, is not shown but or Brahma with the sacrificial fire front of him is shown. The d cription of the marriage in the *u purana* as Himavan performing t rite of Kanyadana suggests early date and it is quite probal that the *Saurapurana* inspired t sculptor at Elephanta to carve this panel. So, it will be in t fitness of things if the figure identified with Mainaka instead Chandra.

1. Sasibhushan Vidyalankar—*Jibani Kosha* (In Bengali), Part II, p. 1416.

2. *Ibid.*, Part II, p. 1674-75.

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# LORD AYYAPPA

अखिलभुवनदीपं भक्तचिन्ताब्जसूरम्
सुरगणपरिसेव्यं तत्वमस्यादि लक्ष्यम्।
हरिहरसुतमीशं तारकब्रह्ममरूपम्।
शबरिगिरिनिवासं भावये भूतनाथम्॥

*Adorations unto Bhutanatha*
*Who is like a Lamp for the World*
*Who, like the Sun, opens the lotus of His devotees' hearts,*
*Who is worshipped by the Devas and*
*Who is the object of* vakyas *like "Tatvamasi";*
*Who is born of Hari and Hara,*
*Who is of the form of Taraka Brahma*
*And Who has made Sabari Hills His abode.*

MAKARA SANKRANTI is an auspicious day for Hindus everywhere. It marks the heralding of *Uttarayana,* holy-half of the year.

Even death in this period of the year is considered highly meritorious: the venerable, great Bhishmapitamaha patiently waited in the bed of arrows for the birth of *Uttarayana* to shuffle off his mortal coils. For celebration of auspicious events, Uttarayana is, of course, essential.

On Makara Sankranti day, pilgrims not only all over Kerala but other parts of South India go in large numbers to Sabari Hills of

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*Ramayana* fame, which is the abode of Lord Ayyappa or Harihara.

Among the many deities worshipped in Kerala, Sri Ayyappa is the most popular. His is a household name in every Hindu family, and he is regarded and venerated as the only God in Kaliyuga who is easily pleased and is responsive to the petitions of his devotees.

There are various anecdotes connected with the birth and life of Lord Ayyappa but all agree with the fact that he was born as the son of Mahavishnu and Lord Siva when the former took the form of Mohini during the Churning of the Ocean for distributing the Nectar.

Brought up by the King of Pandala, Sri Ayyappa passed boyhood as his foster son. (There is another version which tells that the Lord was the foster son of the King of Pandya Desa).

While at the palace, Ayyappa learned all the arts and became an expert archer. The Queen, however, found in the boy a future rival to her own son. As a result of her intrigue, Ayyappa was commissioned to the forests to fetch the milk of a tigress.

During his travel, Ayyappa killed the demoness Mahishi too and thus fulfilled the purpose of his *avatar*.

With the retinue of a large number of wild animals the Lord returned to the palace and gave the tigress's milk to the Maharani who was falsely pretending to be sick.

Then, with the permission of the King, he again went to the forest and chose in the last stages of his life Sabari Hills as his permanent abode, on the banks of the Pampa Lake where Sabari, the woman saint, performed penance till she attained *Moksha* from the Lord Sri Ramachandra.

There are four *pithas* for Lord Ayyappa at Achenkoil, Kulathupuzha, Aryankavu and Sabarimala, corresponding to the *balya, kaumara, yauvana* and *vardhakya* stages of the Lord. It is said that the Lord married Purna and Pushkalamba at Kulathupuzha and took to *sannyasa* at Sabarimalai.

Sri Ayyappa was a great warrior, and as he scotched *adharma* and corrected the vicious, he got the name 'Sastha'—one who dispenses justice. It is said that he fought many battles with robbers like Vavar, Udayanan, and Kadutha who, later, became his devotees under his marvellous powers.

Pilgrimage to Sabari Hills is a pleasant experience, leaving unforgettable memories in the pilgrims' minds. Many vertical steeps the patient pilgrim has to tread before reaching the sacred presence of the Lord. To him, the subdued roarings of wild animals mingle in harmonious blending with the distant echoes of the gurgling streams. The devotee resigns himself to the Lord, and his full-throated *japa—Swamiye Saranam—* dispels all fear.

Thus, after passing through dense forests and climbing steep

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and winding hills, he reaches the lake Pampa. After a refreshing bath there, the pilgrim climbs the steep Neeli Hills on the top of which reigns Lord Ayyappa.

The purpose of this holy pilgrimage is manifold. Forty-one days before Makara Sankranti, the pilgrim takes to a strict life of celibacy and prayer. It is an escape to the forest wilderness—a haven of peace and tranquillity—away from the madding crowds The restless soul becomes serene in the ever-calm presence of the Lord of Sabarigiri. Moreover, a bath in unpolluted and crystal-clear water of the sacred Pampa washes away all sins of the devotee. May Ayyappa's Grace descend on us all!

---

*Vain are the Vedas chanted every day,*
*Vain are your offerings, vain your generous dole,*
*Futile your penance, uselessly you pray,*
*Unless God dwells, Himself, within your soul.*

—Mukunda Mala.


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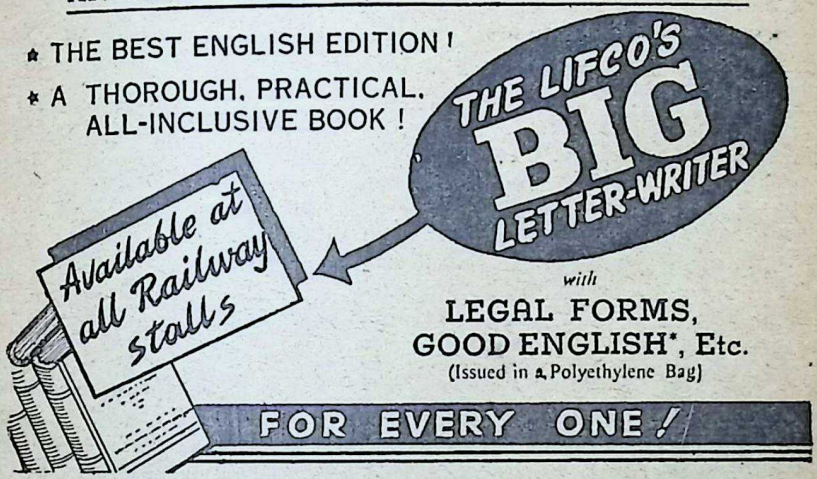


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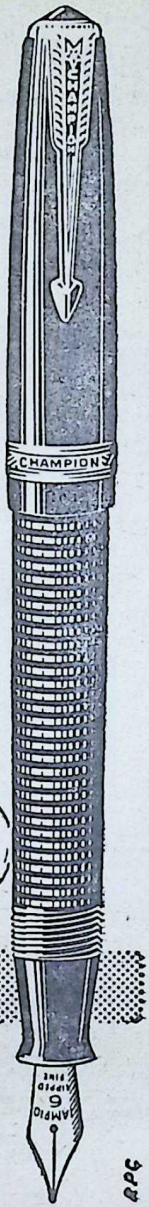


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# GANGA

• J. H. DAVE •

*Gangavatara* (Elephanta Caves).
—Photo: E. S. Mahalingam

RIVER GANGA is one of the great and the most sacred rivers of India. It starts from the Himalaya mountain in 30° 55' North and 79° 7' East. At the place where it rises this river is known by the name of Bhagirati. It is near Gangotri which is about 13,800 feet high. Though traditionally Gangotri is considered the source of Ganga, the actual source is a little north of it. Tradition says that King Bhagiratha practised penance to bring down Ganga from the Heaven, and that it was at his request that the heavenly river descended to the earth. The place where Bhagiratha practised penance is pointed out at a spot which is about two miles south of Gangotri, and is known by the name of Bindu-Sar.

This river has been considered so sacred that a mere sip of its water is said to drive at a distance the *Yamadutas*. It is stated in the *Mahabharata* that those villages, countries and mountains from which river Ganga flows are particularly sacred. Touch of the limbs of body with the waters of river Ganga brings great merit. Sinners approach the waters of the river to atone for their sins and gain purity. Bones of dead people are thrown in the waters of Ganga to secure the heavenly world. Just as serpents are said to become poisonless on a mere sight of Garuda, similarly a person is said to become free from sins on a mere *darshana* of Ganga. It is considered the best of all the rivers. Gifts, sacrifices and *Japa* made or performed on the bank of river Ganga yield great reward but just as giving of gift is stated to be praiseworthy, it has been equally stated that one should not accept a gift at this place even when for saving one's own life.

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To remember this holy river, to mention her name, to approach her for bath and to fix up one's habitation on her banks are considered to progressively bring more and more of merit. Performance of penance for a period of one month while standing in her water on one leg, is considered highly efficacious. Just as a *Tulsi* leaf when offered should not be rejected similarly an offer of the water of Ganga is to be treated with the same respect. A bath in the waters of Ganga on the full-moon days of the months of Ashadha, Kartika, Magha and Vaisakha yields infinite reward. Similarly, there is great merit in having a bath in Ganga on the seventh of the bright half of Magha, on a *Akshaya thithi*, or Amavasya day, on days of Sankranti, Vyatipata and days of solar and lunar eclipses, as also when there are special *yogas*.

It is said that river Jahnavi came to this earth on the tenth of the bright half of the month of Jyeshtha, on Tuesday, and as she removes ten varieties of sins, this festive occasion is celebrated as a Dasa-hara festival, particularly on the banks of Ganga. Performance of *tarpana* with darbha grass and tila is said to liberate unfortunate ancestors. River Ganga is worshipped as a Mother and images of her are also installed as a Goddess. She is worshipped with the following *mantra:*

"Salutation to Ganga, the chief one in the Universe,
Benevolent and immortal,
Giver of Peace
And belonging to Lord Narayana."

There is great merit in worshipping a Siva Linga with Bilvapatras on the bank of river Ganga. It is considered highly efficacious to make a gift of land on the bank of this river. Similarly there is great efficacy in the performance of *sraddha* on the Ganga-tira. A person who habitually takes his bath in Ganga and constantly resides on her bank is recommended for veneration.

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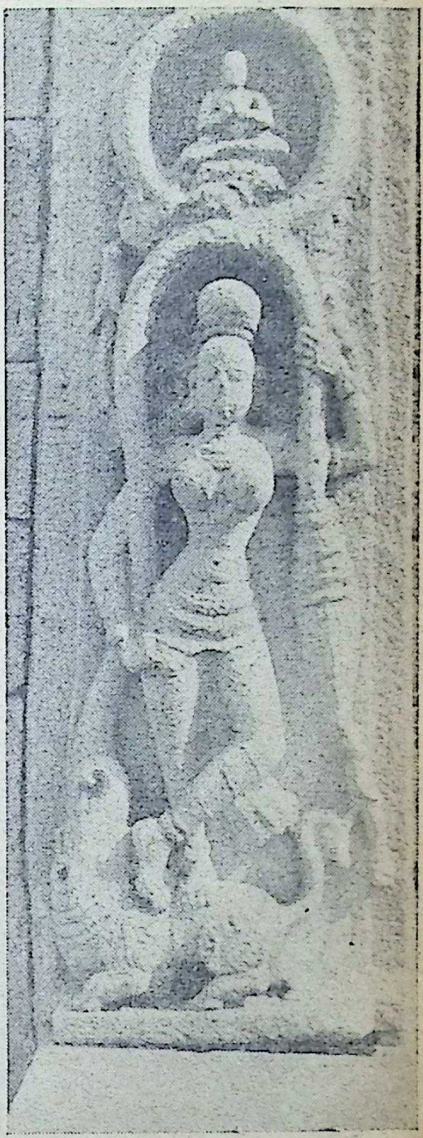
Several things are specifically prohibited while taking a bath in Ganga. One should never make the water impure by throwing any dirty substance in the water. Similarly one should not wash the clothes on the bank or accept gifts. If these *sastric* injunctions are followed, much of the nuisance at such holy *tirthas* would automatically disappear.

It is recommended that one should first apply oil to his body and then take a bath. Death in the waters of the Ganga is said to bring about liberation. Relations of people who die at other places are very keen to consign the *asthi* or bones and burnt-ashes of the dead in the waters of Ganga as such consignment is said to bring around a similar merit. Usually the *asthi* is consigned within ten days after death and according to another prescription the consignment of *asthi*, the *sraddha* at Gaya and the *Mahalaya-sraddha* in the month of Bhadrapada are not to be performed in the first year of death.

While throwing the *asthi* in the waters of Ganga, special ceremonies are prescribed. While looking towards the southern direction one must say "Om, salutations to Dharma." He should then enter the water and then add "Let that Dharma be pleased with me" and uttering this formula he should consign the *asthi* to the waters of Ganga.

*Representation of Ganga:* From Mamallapuram.

—Photo: E. S. Mahalingam



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Legend says that Ganga came to the earth on account of a curse pronounced on her. She married King Santanu. As she made several sons of Santanu to disappear, the latter asked her the prohibited question as to why she did so. She revealed herself to him as Ganga, left Bhishma, her son, to Santanu and disappeared. Originally she was in Heaven. Brahma with holy water washed the feet of Vamana, the Dwarf incarnation of Vishnu, and it is said that from this holy water Ganga was born. It is further said that 60,000 sons of King Sagara were protecting his horse for the Asvamedha sacrifice. The horse had gone to the *asrama* of Sage Kapila who was in meditation. These princes insulted the sage who in rage burnt them. Amsuman, the grandson of Sagara, came to know of this on enquiry and requested the sage for pardon. Kapila was satisfied and he stated that Bhagiratha, the grandson of Amsuman, would liberate the burnt princes by bringing down Ganga and make her flow over the ashes of those princes.

After Bhagiratha was born, he propitiated Ganga with prayers and the heavenly river agreed to come down to the earth but then her force of descent from Heaven was expected to be so great that Bhagiratha had to practise another penance to propitiate Lord Siva so that He may receive the forceful Ganga descending from Heaven. Siva agreed to this prayer. A few initial drops of Ganga which f near the spot where Bhagirat was sitting formed the Bindu-Sa She liberated the sons of Saga It is believed that Ganga issu forth from the foot of Vishnu; order to arrest her force Siv caught her in his matted ha thereafter she issued forth in sev streams. Ganga is one of tho streams. She interrupted by h fall the penance of Sage Jahn who drank her away in anger b subsequently permitted her come out through his ear. She therefore known as Jahnavi.

Parvati once got angry wit Agni and gave over to him th burden of the foetus of her unbor son Skanda. As Agni was unabl to bear the burden, he requeste Ganga to take it up. Thus Gang is also considered as one of the si mothers of Skanda.

The Himalayas are pierced b Ganga at Sukhi. At Haridwa she assumes the form of a bi river. Haridwar is also known a Gangadwar.

The Ganga canals supply wate to a very large area particularly in the Uttara Pradesha. Sh starts near Gangotri by the nam of Bhagirati, then meets Jahnav and Alakananda. At Prayag sh meets Yamuna and the conceale river Saraswati. Several othe rivers like Karnali, Gandak, Kos and Son meet Ganga on her way to the Bay of Bengal. But 250 miles before reaching the ocean

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Ganga divides herself into several streams forming a grand triangle and also meets river Brahmaputra. The main river is known as Padma which near the Bay of Bengal is called Meghana.

Numerous holy *tirthas* like Gangotri, Kankhal, Haridwar, Prayaga, Kasi and Gangasagarasangama are situated on the banks of this holiest of Indian rivers. Ganga is mentioned in the *Rigveda* also.

The place called Gangasagara is about 90 miles south of Calcutta. It is said that the *asrama* of Sage Kapila was at this place and that the 60,000 sons of Sagara were burnt to ashes here. The Pandavas, during their travels in the course of their *vanavasa* had visited this place. This is also known as Guhya-kshetra. On the occasion of *Makarasankranthi*, people take their bath here for three days. The source of Ganga is said to be 1000 *yojanas* away from Kanyakumari.

Ganga is so pure that a chaste pure widow devoted to a life of prayers is identified with river Ganga and is called Gangaswarupa. Numerous temples have been built on the bank of Mother Ganga.


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# Integration of Social Sciences

• K. L. Shrimali •

IN an age when social planning has become inevitable, psychology can help us in determining whether a particular social environment would be conducive to mental health and maturity. If we make a psychological approach to political and economical problems and have a proper understanding and knowledge of the human personality and the social environment, we can save people from becoming victims of fear, anxiety and other types of neurosis which may lead the world ultimately towards catastrophe.

Psychology gives an insight into those conditions under which human beings may avoid frustration and find full expression of their creative instincts and at the same time learn to subordinate them to higher social purposes.

It is possible for the State to curb selfish individualism and exercise controls and still remain sympathetic towards the natural needs and urges of the people.

Human beings are capable of making great sacrifices provided the State gives them security and relies on methods of persuasion in the execution of its plans rather than on compulsion.

In recent times several developments have taken place which have brought psychology nearer social sciences. It is discarding the atomistic and mechanistic view of life and replacing it by a dynamic conception which enables it to study change and motion and to understand various social systems of integration.

Psychology is now in a position to tap the sources of creative energy and man's capacity for idealization. It will further help him in analysing such complicated social factors such as values, ideals and religion which are the main foundations of social life.

In this way the new psychology will enable man to re-establish his connection with life and will place at his disposal all the creative and sustaining forces of life. It goes beyond the analytical psychologies which take an intellectual and materialistic view of life. It will give a conception of personality that will strengthen man's creative will and enable him to catch up with Nuclear Physics which has released forces which can exterminate human species.

The new psychology would enable man to meet this challenge by marshalling all those resources which may ensure its survival.

In India, Psychology has not yet

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found its legitimate place among the Social Sciences. And for this the psychologists themselves are partly to blame.

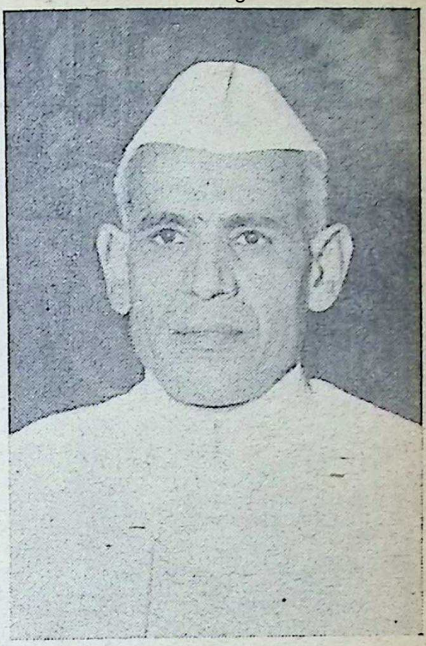
Psychology has confined itself to the laboratories and has not yet entered the market place. It has occupied itself mostly with classical theories which tried to explain psychological facts by physiological processes and made little attempt to understand the everyday problems and conflicts which confront the modern man and disturb his soul.

The common man is not interested in the academic theories which are formulated in ivory towers but he seeks freedom from fear, want and insecurity and positive guidance towards the fuller realization of human potentialities.

Can Psychology help the modern man to get out of the troubles, chaos and confusion which are mostly created by himself? This is the task which confronts the psychologists today.

It is a stupendous task but it can be accomplished if the psychologists belonging to different schools give up their rivalries and collaborate with each other in the common task of developing science of social man.

The current psychological theories of Gestalt, Psycho-analysis and Behaviourism can contribute something to the understanding and solution of many of the problems which confront mankind today.



*Dr. K. L. Shrimali*

There is something useful in each of these theories and can be profitably utilised for the proper understanding and planning of our social life.

The different schools can maintain their separate identity and still can come together for the benefit of mankind.

The atom and ballistic missile are threatening to exterminate mankind. The future of man is at stake, but his future can be assured by establishing greater coordination not only between different schools of Psychology but between Psychology and other

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Social Sciences such as Sociology and Anthropology which attempt to study man and his social and cultural life.

One of the most hopeful features in the current situation is that the Psychologists have begun to realise that the human personality cannot be considered in isolation but in interaction with other human beings and in groups.

Similarly, studies in Anthropology have established that the behaviour of certain specific group follows a certain cultural pattern which may be common to the members of any particular group but not necessarily to the whole human species.

All the recent studies in the fields of Psychology, Sociology and Anthropology thus indicate that if the scientist is to give adequate answers to the questions regarding man in his relationship to society, the barriers which exist between different social sciences must be broken and new bridges must be built up to establish greater understanding and inter-disciplinary coordination.

Psychologists in the past have been accustomed to explain social and cultural phenomena in terms of behaviour mechanism. It has now been established that such attempts are futile because the human personality reacts differently under different social organisations and cultural patterns.

These subjects come under the province of Sociology and Anthropology and the psychologists can benefit by their studies and sources.

Similarly, Anthropology c learn a great deal about Scien and Scientific method from Soc logy. It has also shown great affi ty to Psycho-analysis and Psych try. Recent developments ha brought these three sciences namely Psychology, Sociology a Anthropology nearer to each oth and there are already hopef signs that in the near future a u fied science of human behavio may come into existence.

It is not envisaged by any mea that the different subjects will lo their distinctive character. Th will continue to attend to the special interests but at the sam time will come together and po their scientific resources for th solution of common social pr blems.

In our country the developmer of these sciences is still in its i fancy and it is all the more imp rative that intercommunication i established between different di ciplines.

Science has today released suc destructive forces that they ma wipe out the human species. Hu manity stands on a precipice. So cial scientists working in differen fields should get out of their na row specialities and make an o ganised effort to save mankin The task is urgent and humanit must be saved from this impendin disaster. The Indian psychologist should take the lead in this direc tion.

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# Bhagawan Parashurama

## PART IV: ON THE BANKS OF THE NARMADA

K. M. Munshi

*PREVIOUS STORY*

*This Part is a sequel of the saga of the conquering Aryans. The first Part was published as a serial in the Journal under the title 'The Woman that was Goddess'. The second Part dealt with the boyhood of Parashurama or Rama of the Battle Axe, the son of Sage Jamadagni, descendant of Bhrigu. The third Part dealt with Rama's efforts at unification of the Yadavas.*

*Rama is born to Renuka, the wife of Jamadagni, in the ashrama of the Bhrigus in Aryavarta. On account of differences with Sage Jamadagni who wants Rama to be brought up not as a warrior but as a sage, Kavi leaves for Bhrigugram. The child Rama goes in search of him and, on the way, is captured by strange men who want to offer him as a sacrifice to their unAryan deity. Rama escapes and is ultimately found by Kavi.*

*Six years after Rama's return, Sudasa, the king of the Tritsus and brother of Loma, invites Sage Vasishtha to be his High Priest in the place of Sage Vishwamitra. Vishwamitra presides over King Harishchandra's human sacrifice, but Shunahshepa, the boy who was intended to be sacrificed, is saved by God Varuna.*

*Young Arjuna, otherwise called Sahasrarjuna, the king of the Haihayas, wants to marry Loma, the sister of King Sudasa. When he is not able to do so on account of the curse of Jamadagni, he kidnaps her to his Anupadesha on the Narmada. Rama, though a boy, is devoted to Loma. He therefore persuades Arjuna's General, King Bhadrashrenya, to take him also with Loma. They arrive by boats in Saurashtra.*

*Arjuna, being angry with Bhadrashrenya, removes him from the office of the Commander of the Haihayas. Then he leaves for a war in the South.*

*In the meantime, Rama, though a boy, organizes and strengthens the Yadavas. Revat, the king of the Sharyatas, a tribe living in the adjoining territory. prepares for a war of utter destruction against King Bhadrashrenya. Rama decides to take up the challenge, but wants to wage the war in his own way. He foils the Sharyata conspiracy.*

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# I. MRIGARANI

MAHISHMATI on the banks of the river Reva—Narmada as we call it now—was a great city. The ships of Patal, Sumer and Misra were anchored in its port. Arjuna's ships of war were also anchored there, ships which carried his warriors across the seas to spread destruction as he pleased. In the markets of the city met the Aryas, the Dravids, the Nagas and the Kollas, merchants from Patal and Shonitpur, speaking different tongues and behaving in strange ways.

On the bank of the Narmada was the principal shrine of Pashupati. Next to it was the *ashrama* founded by Maha Atharvana Richika, which now was occupied by High Priest Mrikund. By its side was the fort of Sahasrarjuna, perched on a hill, inside which were wooden houses, where lived the king, his entourage and his principal warriors and courtiers.

On the terrace of one of the mansions, a dark woman, about thirty years old, was seated on a bed of tiger skins spread on a wooden platform. The shape and line of her body reminded one of a spirited mare. Her finely aquiline nose was shaped in pride. Her eyes flashed irresistible power. Her well-knit but curvacious limbs testified to the irresistible hunger for the joys of the flesh.

The confederate tribes of Haihayas and Talajanghas shuddered at the very name of the Mrigarani. Sahasrarjuna had many quee but she was not one of them; s had never been joined to him wedlock. No one knew fr what tribe she came nor who h parents were. But she wield tremendous power; Sahasrarju the dread king, danced to her tu

Mriga had wielded power fr the day Sahasrarjuna captured t kingship of Mahishmati. S pulled all the threads of pow controlled the army, kept t people in awed submission, de with kings and guided intrigu The dauntless king, who nev listened to anyone, heard her su missively, for she was his gui and philosopher, his goddess power and victory. Throughou life she had also lived only for hi and worked to extend his pow and maintain his prestige, and th king, the queens and all those wh counted, were her playthings.

In the front of Mriga sat th High Priest, Guru Mrikund, on plank. He was old and hunch backed, with a humorous twinkl in his unfathomable eyes. Whe Richika, the Maha Atharvana, le Anupadesha after subjectin Sahasrarjuna's grandfather M hishmat to a curse, he foun difficulty in finding a Guru; no or of the Bhrigu tribe was fort coming to replace the powerfu Maha Atharvana or to invite his curse.

King Mahishmat, however, kne Mrikund, a young and ambitiou

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Bhrigu. Man of little learning, but clever, shrewd and ambitious, he carried on some petty trade. Mahishmat, who knew his man, immediately appointed him his High Priest.

Mrikund did not like this sudden transformation inflicted upon him, but he was afraid of the king and had to accept the position. He tried to play his part as best as he could; began to live like a rishi; accepted the worship of the tribesmen and with the aid of some friends, began to perform *yajnas*. But more than that it was his uncanny and worldly wisdom which gave him authority. He at once won over the queen of Mahishmat and the brilliant young Yadava general, Bhadrashrenya, whose sister was married to the Crown Prince, Kritavirya.

When Mahishmat died and his son, young Kritavirya, succeeded him, Mrikund helped Bhadrashrenya, the brother of the young queen, in building up the power of Mahishmati. After the premature death of Kritavirya, he also stood by Bhadrashrenya, who had begun initiating his sister's son, Arjuna, in the art of kingship. Arjuna grew up to be a powerful, wild and uncontrollable king; Mriga became the real power in the land. Guru Mrikund, however, continued to be their guide and confidential adviser.

Old Mrikund was at the moment looking at Mriga sorrowfully. 'Evidently, this boy is wonderful. I want to know all about him before I meet him.'

Mrikund slowly passed his hand over his yellowish beard and said, 'You know all about him.'

Mriga's eyes were almost seeing a dream. 'He was riding a horse like your God Surya himself,' she muttered to herself.

'Mriga', said the Guru. 'Keep your heart under strict control; you have not yet grown old. Otherwise, you will add one more to our worries.'

'I go mad whenever I saw a handsome man', Mriga said. 'He looked wonderful.'

'You are already losing your balance, Mriga', said Mrikund, laughing uproariously. 'Sahasrarjuna is afraid of him and my disciple Kukshi trembles every time he hears his name.'

'I do not like the look of your disciple, Kukshi.'

'Oh, he is very useful,' said Mrikund. 'We would have never known what Bhargava was doing in Saurashtra but for Kukshi'.

'What shall we do with him now?' asked Mriga absentmindedly.

'It is just as well that we invited Bhargava here', replied Mrikund. 'He would be less dangerous here. I wish we had called him earlier. The king committed the greatest blunder of his life in bringing Bhargava here. And if he had brought him here, he should have straightaway established him as

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the High Priest. No one can control this boy. He is a miracle worker. Now, in order to control Saurashtra, we shall have to destroy the Yadavas and the Sharyatas—a difficult job. Now that he is here, the Bhrigus will not listen to me. For a long time, I have been trying to make them believe that I am their Kulapati, but I will have to give up that pretension now', Mrikund added frankly.

'What will happen now?' asked Mriga.

'Bhargava is like poison in the throat of Pashupati. We cannot swallow him and cannot throw him out', said Mrikund, with cool cynicism.

'Oh, don't say that. Your wisdom will always come to our rescue'.

'My wisdom has come to its end. It is only in the absence of the diamond that the stone will shine', said old Mrikund with a twinkle in his eyes. 'I am but a trader. He is our Guru, grandson of Maha Atharvana. Nobody will look at me when he is here'.

'Oh, please don't say that. You have been our High Priest for many years.'

'Mriga, I know what I can and what I cannot. I never dreamt that this boy was so wonderful. Wherever he is, he will do what he wills and upset all applecarts.'

'Then there is only one of two alternatives. Either we dispose him off or drive him away to Aryavarta.'

Mrikund shook his head sadly. 'Mriga, don't forget that he is m Kulapati too. I cannot allow eve a hair of his head to be hurt. am afraid you could do nothing t him. He will neither die nor ru away. He will be here all th time.'

Mriga laughed uproariously, he shining white teeth flashing lik moonlight. 'Gurudeva, you hav suddenly become old. Let m meet him. Then we shall se what we can do. I am not likel to accept defeat. What is his wif like?'

Mrikund put his hand to hi forehead in despair. 'His wife?' h exclaimed. 'Mriga, you will never understand a woman like her. They are one in thought and deed they can understand each other without a word; they live in each other. Mriga, not all your charms can separate them.'

Mriga smiled contemptuously. 'Gurudeva, today you have become a poet'.

Mrikund smiled. 'I may not be a rishi, but I have eyes and am never deceived. It might turn out that we have committed a mistake in calling this boy here. Alright, let us call Bhadrashrenya here. But take care, he is our enemy.'

Mrigarani adjusted her scarf and her girdle.

*[To be continued]*

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# What do You Mean by Beauty?

R. MACHELL

ONE day while waiting in an art-gallery for a friend who was diligently searching the long-suffering walls on which were hung the latest horrors (born of a fierce desire to express the unutterable in paint) in the vain hope of finding there some clue to the interpretation of the mystery of modern art, I heard a bewildered visitor inquire of one more accustomed to the ordeal of such exhibitions, "Why is it that the modern paintings are so ugly?" To which a weary voice replied: "Oh, I suppose the Old Masters were as bad in their own day: but these have got it in a new way. Some of them are interesting."

The first voice answered querulously: "But none of them are beautiful."

With gentle tolerance the cynic asked: "And will you tell me what you mean by beauty? Do you think you can?"

The impetuous retort came back: "Of course I can. Beauty is....well.... Everybody knows what beauty is... Let us have tea...."

I heard no more, and still am guessing at the answer to that question: "What do you mean by Beauty?"

Certainly it is true that we all know the meaning of the word beauty until we try to put our meaning into words. And we can say with some assurance, "this thing is beautiful, and that is not." But how many can agree upon a simple definition of the term or as to the true standards by which it may be judged? What are the standards? Where do they get their authority? Who discovered them? Is there indeed any such thing as an authoritative standard by which beauty may be judged? For that matter may it not be asked: Is beauty measurable? Can it be tested? What is it? Is it a quality that inheres in things, or is it not rather a state of mind, or an emotion induced in the beholder by certain qualities apparent in the object of his contemplation? If so, what are those qualities, whence do they come, what is their nature?

Probably to the majority, Beauty is a something to be found in certain objects and not in others. But I should say that the assumption that we all know what is

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meant by Beauty is hardly warranted by general experience. There are in all probability as many kinds of beauty as there are minds to be affected by it; and it is difficult to see how it could be otherwise; for surely the most essential quality of beauty is its power to please; but that quality is inherent in the spectator rather than in the object of his admiration whose power to please depends upon the power of the beholder to appreciate what he sees.

This power to appreciate beauty is not always of the same quality nor is it equally developed in all people; only the resulting emotion is in all cases one of pleasure however various in degrees.

Now it is obvious that a similar emotion may be roused by contemplation of all sorts and conditions of objects, as well as by the association of ideas: and it is also evident that different people respond in different ways to the same appeals made to their senses or to their imagination; the result is variation in the kind as well as in the degree of power to appreciate that pleasure in the contemplation of objects generally considered beautiful: and naturally enough this variation is attributed by man to the object rather than to the beholder.

It is probable that in the great majority of people the sense of beauty is almost entirely the result of education, and amounts to little more than a mere echo of the appreciation formulated and expressed by some supposed authority. What little there may be of personal opinion in the criticism of such a commentator is often modestly expressed in a familiar formula: "I don't pretend to be a judge of art, but I know what I like." The enunciation of this magic formula is generally held as providing a safe cover from behind which the bitterest criticisms may be fired with impunity, for the 'I know what I like' is both impressive and convincing; and is the more unanswerable because of its irrelevance if beauty is a positive attribute of objects and not a personal emotion.

I like to think of beauty as a spiritual force, or, as a great Chinese artist said: "The life-movement of the spirit in the rhythm of things." This mighty force is busy all the time in the creation of the world, which goes on eternally, in organizing life, and fashioning beauty everywhere. Yet it is unperceived of men whose souls are void of sympathy.

The beauty that a man perceives in nature is truly the measure of his evolution and of his spiritual stature; for beauty is the breath of the Divine, and man is its expression, who sees his likeness in nature.

[Courtesy: *New Outlook*]

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HISTORIC PERSONALITY OF INDIA I LIKE MOST

# ASHOKA

## The Beloved of Gods

Kumari Shalini Basrur

THE history of India presents such a long list of attractive personalities that one almost hesitates before pitching upon anyone, for each one of them seems to be as interesting as any other. And yet in the context of modern India, only one stands out outshining the others in the grandeur of his achievements. The choice seems almost ready at hand in the choice we have made by adopting as our State emblem the famous Pillar at Sarnath where the Lord Buddha preached his first

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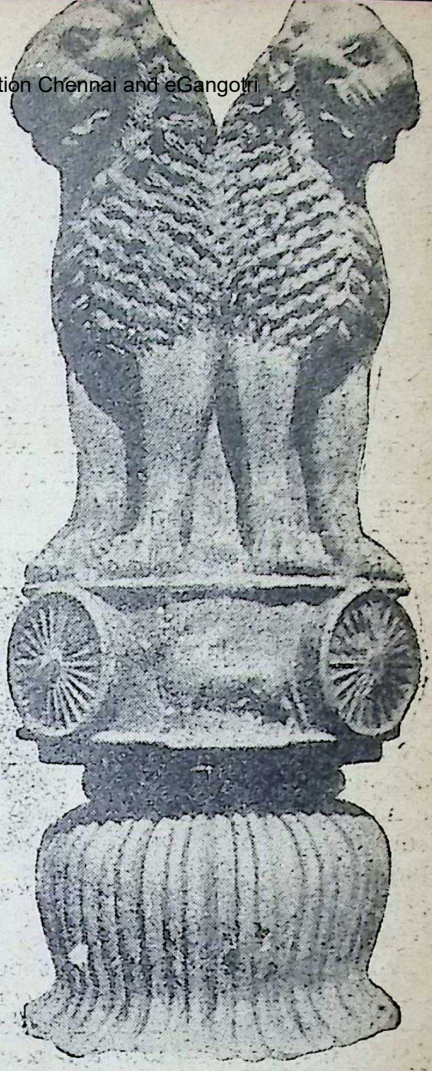
Sermon on Nirvana and also by adopting the Dharma Chakra as the emblem on our flag.

It is an annoying fact of history that the most important and the most fascinating personalities, especially of the Ancient Period, are more often than not shrouded in obscurity. Ashoka is no exception to the rule. Even the date of his accession to the throne is not definite. His date, derived from the Rock Edicts II and XIII, in which Ashoka mentions his Greek



*Lion Capital: Sarnath*

contemporaries with whom he maintained friendly cultural relations, is supposed to be 269 B.C. Details of his life must be gathered from his rock pillar and cave inscriptions scattered all over India.

As far as one can gather, Ashoka was, till his conversion, just like

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any other king of his time. Succeeding to a vast empire, ruling like his father and grandfather; eating, drinking, hunting; indulging in war as a pastime until suddenly a change came over him, a change which was more in the nature of a violent revolution within himself rather than a conversion.

The vision of a United India under a single king had long been the cherished dream of many a king even before Ashoka's days. Ashoka, in the exulting confidence of youth, felt that what his ancestors had not been able to achieve, he would achieve by winning such a dazzling military victory as would eclipse the glory of Alexander. He would conquer and tame into submission that little kingdom of Kalinga, proud and defiant though it had remained for long.

*Kum. Shalini Basrur*

Victory was won on the field but proud Kalinga conquered the conqueror. By revealing to him the cost it involved in blood and tears to subdue it, by the thousands of her sons who lay slaughtered on the field, Kalinga militarily subdued, yet remained still unconquered in spirit. And realisation dawned on Ashoka, a sudden illumination—that violence was not the law of life and so could not be the answer to all that man desired. The civilisation of man had nobler foundations than violen In this new frame of mind, t Buddhist doctrine of non-violer and Dharma appealed to him. A from now onwards he imposed himself the task of propagati Buddhism. The martial zeal conquest seemed to have be strangely revolutionised into t missionary zeal for propagati Dharma.

His conception of Dharma simple and had it not been for t mention in the Bhabru Edict Jaipur State which begi with a declaration Ashoka's faith in Buddh Dharma and Sangha cording to the Buddhi formulae, one wou have wondered if it w Buddhism at all, for the is hardly any mention the fundamental tenets Buddhism—the F o u Grand Truths, the Eigh fold Path, the Chain Causation, and t Idea of Nirvana. But this do not deprive his faith of its essenti broadbased nature.

Dharma, according to Ashok constitutes much good, little defi ment, mercy, liberty, truthfulnes purity and gentleness (Rock Edi II and VII). This Dharma is be practised through the no slaughter of breathing creatur non-injury to existing creatur hearkening to the elders and to parents, reverence to teachers liberality and seeming behavio

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owards friends, acquaintances and elatives, and towards Brahmanas nd Shramanas, ascetics, slaves and ervants. It was also to be prac-ised through freedom from un-esirable affection, cruelty, anger, ride and malice. He believed hat by following this Dharma one ould attain Swarga.

Ashoka loved his subjects as his hildren and wished them to fol-ow the path of Dharma so that hey might attain Swarga. But wise as he was, he realised that he must take the initiative in this and so through rock, pil-ar and cave inscriptions, through personal exam-ple and through adminis-trative measures, he tried to give widest publicity to his Dharma. Pillar Edict VII tells us the motives which impelled Ashoka to do this—"I have done these things (administrative m e a-sures) with the intention that they may prac-tise such practices of Dharma." The same edict goes on to say, "Proclamation of Dharma will I proclaim. Instruction of Dharma will I instruct. Men hearkening thereto will conform to it and will be lifted with the growth of Dharma." (P. E. VII).

Ashoka's life was one of dedi-ation to the service of Buddhism. lthough he did not enter the mo-astic order, he carried on the government with the zeal of a Buddhist monk. In 251 B.C. he summoned a Buddhist Council at Pataliputra to which he invited monks not only from India but also from outside. The Bhabru Edict says that he sent messages of goodwill and saw to the comfort of the assemblage of the monks. The Lumbini, Sarnath and Sanchi in-scriptions tell us how he prevent-ed schism in the Buddhist church. The village of Lumbini, the birth-place of Buddha, was exempted from Bali or the land tax. Monasteries grew up and Buddhism spread all over India un-der the protecting wing of King Ashoka.

*Sri N. V. Jagannath whose "Kautilya" was published in the last issue.*

Ashoka not o n l y preached but practised Dharma. He gave up meat-eating, prohibited slaughter of animals in the royal kitchens, gave up congregational dinners or *samajas*, he stopped going on hunting expedi-tions and *viharayatras*, and undertook Dharma-yatras and pilgrimages to the holy Buddhist places like Bodh Gaya and Lumbini. He undertook charity on a large scale and his example was followed by the other mem-bers of the royal family. The en-tire monastic orders were main-tained entirely on public Bhiksha and for the administration of charity he created a class of spe-cial officers called Mukyas. In the thirteenth year of his reign he ap-pointed the Dharma-mahamatras

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"for the propagation of Dharma, for the promotion of Dharma and for the welfare of the people" (Pillar Edict V). Dharma, for Ashoka, meant social uplift and performance of good deeds and so all over the country public gardens and hospitals were built. Hospitals for animals were also constructed. Wells were dug and roads built.

The zeal of the monarch to spread Buddhism was not confined to India alone. He wished to spread it abroad also and so sent cultural missions carrying the message of Dharma to independent States in the southernmost part of India, to Burma, Macedonia and Syria. He sent his children, Mahendra and Sanghamitra, on the same mission to Ceylon. The peepul tree in Anuradhapura is said to be the growth of a sapling of the Bodhi tree at Gaya, which was taken there by the royal missionaries. Further, the students who came from places outside India to the great Universities of Takshashila, Mathura, Ujjain and Nalanda, carried back with them the message of Dharma. Thus, Buddhism gained publicity in other places outside India as well.

Though a zealous Buddhist, Ashoka was not a religious bigot. An essential principle of his faith was toleration. He respected all religions and in Rock Edict VII he admits that all religions aim at self-restraint and purification of heart. Rock Edict XII declares that he honoured all sects and says that "All sects deserve reverence f one reason or another. By th acting a man exalts his own se and at the same time does servi to the sects of other people." paid respect to the Brahmanas a the Shramanas. He lavished gi and honours on members of sects. The Dharma-mahamatr were specially instructed to pr mote the temporal and spiritu weal of all sects. He also co structed and dedicated for the u of Ajavikas several caves in th Barabar Hills, near Gaya.

Ashoka's religious policy resul ed in the spread of Buddhism n only in India, but in Nepal, Tibe China, Mongolia and Ceylon. B preventing schism in the Buddhi church, he prolonged the declin of Buddhism in India. Vegetaria nism and abstention from alcoholi drinks also spread in India.

Ashoka has usually been blame as being responsible for the dow fall of the Mauryan Empire. C course his pacifist policy resulte in the army becoming very ineffi cient, with the result that whe he died, the army was incapabl of meeting the centrifugal tenden cies within and foreign invasion from without. And yet, Ashok cannot be completely held respon sible for the downfall, for, in th East, especially in India, owing t centrifugal tendencies that are s common in Indian history, an foreign invasions, mighty empire have fallen soon after the death of great monarchs. The Gupta

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and Harshavardhanas were not pacifists and yet their empires could not be saved after their death and they fell into oblivion like the rest.

Thus Ashoka ruled for thirty-eight years, trying his best to promote peacefully the public good. He was always ready for public business and gave instructions that "at any hour and at any place" the royal reporters were to report him constantly of the people's business, for he said "work I must for the common weal". Thus, when conquest and acquisition of territory were the aims of the monarchs, and religious persecution the order of the day, Ashoka gave up war at the moment of victory, at a time when his aim of uniting the whole of India under him was almost achieved, preached and practised Dharma and followed the principle of religious tolerance. Never perhaps will we come across such a historic personality, not only in Indian but also in World history. Hence that great World Historian H. G. Wells has remarked, "Amidst the tens of thousands of names of monarchs that crowd the columns of history,.....the name of Ashoka shines, and shines almost alone, a star. From the Volga to Japan his name is still honoured. China, Tibet, and even India, though it has left his doctrine, preserve the tradition of his greatness. More living men cherish his memory to-day than have ever heard the names of Constantine or Charlemagne".

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## *B. J. Competition—3*

# My Favourite Woman Character of the Puranas

(1) Original contributions are invited from readers of 'Bhavan's Journal' on "My Favourite Woman Character of the Puranas".

(2) In our first competition on Puranic Characters, very few entries had touched on women characters. In order to spotlight the valuable contributions made by women of the Vedas, Epics and Puranas, who have continued to be a living inspiration for generations of Indian women, we are announcing this Competition.

(3) The object of the competition is as in the previous one to recapture the spirit of the Puranas and express it in simple good English.

(4) While only one character is to be delineated, the range of selection may cover the entire field of the Vedas and Indian mythology. A reader can submit only one entry.

(5) Contributions should be faithful to the original and the significance of each character drawn out clearly.

(6) The length of the article should be about 2,000 words.

(7) Quotations should be confined to the barest minimum.

(8) The article should be neatly typed on one side of the paper and should contain the declaration: "I solemnly declare that this article is my original writing," with signature.

(9) Entries should be marked "My Favourite Woman Character of the Puranas" and the last date of receiving them is February 9, 1958.

(10) A cash prize of Rs. 25/- will be awarded to each of the four articles (provided they refer to four different characters) considered best by the Panel of Judges appointed by the Bharatiya Vidya Bhavan whose decision shall be final.

(11) Prize-winning articles will be published in the Bhavan's Journal.

*EDITOR*
BHAVAN'S JOURNAL

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*Our Fortnightly Profile—86*

# HO CHI-MINH

AMONG the V.I.P's scheduled to visit India, early next month is Ho Chi-Minh, President of North Viet Nam. This fragile, bearded Leader of the Viet Minh Party is a remarkable man in many respects. This name by which he is known since World War II means "enlightened perseverance." It is only one of the many he has found necessary to use in his stormy life. His followers sometimes call him Nguyen Ai Guoc or "the one who loves his country.'

Questioned by correspondents, Ho has said that he has "no name, no family, no children and no possessions". The exact date of his birth in the Annam is not known. Some sources put it at 1891, others at 1892. It is said that attacks were made by his forces against the French troops on his birthday anniversary in May, 1947.

Little is known of Ho's family except that his father was a petty official in the court of the Emperor of Annam and that his brother and sister took part in the abortive Independence movement of the 1900's.

As a young boy, Ho had acted as a messenger for one of the Annamite under-ground groups. When he was 19, he learnt of the prison sentence meted out to his family and fled his country.

He made his way to France by working as a crew in a freighter. There he earned a living by working in a photographic firm in the evenings and attended University

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classes during daytime. Simultaneously, he continued his political activities by editing an anti-imperialist paper *Le Paria* which was hawked on the Paris boulevards.

After becoming a member of the French Socialist Party, he attended the French Socialist Congress of Tours in 1920. When the French Socialist Party split, Ho allied himself with the Left wing and then became one of the founders of the French Communist Party. In 1923, he attended the International Peasants' Congress in Russia where he remained for a period.

There are conflicting opinions about his having been a member of the Russian Communist Party, but we have Ho's own admission: (*Christian Science Monitor*, Aug. 1948) "I was a communist before. I am no longer one."

Ho was assigned the post of translator in the Russian Consulate at Canton, but when the Communist-Kuomintang axis broke in 1927, he was arrested. After release he wandered through Malaya and Siam where he stayed for a couple of years before returning to Annam to organise the unsuccessful insurrection of 1930. He fled to Hongkong only to be arrested by the British authorities and released after six months on medical grounds.

Between 1930 and 1945, Ho organised the militarised Independence Movement in Indo-China. Unlike other nationalist leaders of East Asia, Ho did not collaborate with the Japanese occupying forces, but his guerilla forces co-opera with the U.S. Paratroops in hara ing and driving the Japanese fr Tonkin. When the Japane sponsored puppet regime collap in August 1945, Ho's gueri armies took over Hanoi and S gon. Following the abdication Emperor Bao Dai, Ho proclaim the Democratic Republic of V Nam on September 2, 1945.

Things did not move smoot for Ho. By the end of that mon the French, with the help of t Allies, re-established their auth rity in Cochin China and Ho a his party-men had to flee to t hills. Protracted war ensued b ween French troops and Viet Mi guerillas, while Ho continued demand Indo-Chinese indepen ence.

In the election held in Januar 1946, Ho was elected President a the members of the National A sembly were chosen. Seven mont later, a Viet Namese Constituti was proclaimed guaranteeing fre dom of speech, opinion, associatio conscience, worship, residence a movement, as well as a free, dire and secret universal suffrage. T tortuous wranglings that ensue between Ho and the French auth rities later, the famous battle Dien Bieun Phu, the 17th Parall the Geneva Conference, the Inte national Commission for Super sion and Control of Viet Nam, t efforts on reunification of t North and South by holding fre

*(Continued on Page 63)*

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[New Series]

**Dr. Shakuntala Rao Shastri**

*(Continued from the last issue)*

Here are the illustrations for the first four combinations.

| | | | |
|---|---|---|---|
| अ + आ = आ | तत्र + आसीत् | = तत्रासीत् |
| a + ā = ā | tatra + āsīt | tatrāsīt |
| | there + was | It was there |
| आ + अ = आ | सुधा + अंशु | = सुधांशु |
| ā + a = ā | sudhā + aṁśu | sudhāṁśu |
| | nectar + ray | the moon |
| आ + आ = आ | विद्या + आलयः | = विद्यालयः |
| ā + ā = ā | Vidyā + ālayaḥ | Vidyālayaḥ |
| | learning + abode | A school |
| इ + इ = ई | गिरि + इन्द्रः | = गिरीन्द्रः |
| i + i = ī | giri + Indraḥ | girīndraḥ |
| | mountain + lord | the lord of the mountains |
| ई + इ = ई | मही + इन्द्रः | = महीन्द्रः |
| ī + i = ī | mahī + Indraḥ | mahīndraḥ |
| | earth + lord | the lord of the earth |
| उ + उ = ऊ | साधु + उक्तम् | = साधूक्तम् |
| u + u = ū | sādhu + uktaṁ | sādhūktaṁ |
| | well + said | well said |
| ऊ + उ = ऊ | वधू + उत्सवः | = वधूत्सवः |
| ū + u = ū | Vadhū + utsavaḥ | Vadhūtsavaḥ |
| | bride + festival | bride's festiva |

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| | | | |
|---|---|---|---|
| ऊ + ऊ = ऊ | भू + ऊर्द्धः | = | भूर्द्धः |
| ū + ū = ū | bhū + ūrddhvaḥ | | bhūrddhvaḥ |
| | earth + above | | above the earth |

| | | | |
|---|---|---|---|
| ॠ + ॠ = ॠ | पितृ + ॠणम् | = | पितृणम् |
| ṛ + ṛ = ṛ | pitṛ + ṛṇaṁ | | pitṛṇaṁ |
| (long) | father + debt | | paternal debt |

*Student:*—The last word here is 'father's debt'. What is meant by that?

*Teacher:*—In Indian traditions, parents represented God on earth. A son owes to his father not only his life, but everything of his life. This debt he has to discharge either through his service to them or to his children. There is a story showing the high position of a son who is dutiful to his father and mother.

In one village, there was a man who was well-known for his devotion to his parents. He had no time even to go to a temple for worship. A traveller came and became a guest in his house. At midnight, the stranger used to see every night three feminine forms entering the house and going out. When they entered, they were dark; but when they came out, they were bright. The traveller asked them one day, "Who are you? I have been seeing you every night coming in and going out. Why are you so dark when you enter and bright when you come out?" The ladies replied, "We are Gangā, Yamunā, and Sarasvati; when people take their bath in our waters, and wash off their sins, those sins stick to our bodies, and we become dark. We come here, because the virtue of this man cleanses those sins and we get back our usual complexion. So we are dark when we get in and bright when we get out of this house." Saying thus the deities disappeared.

*Student:*—The ripple of the Ganges is *Gaṅgormi*. How it is formed?

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*Teacher:*—It is formed of *Gaṅgā + ūrmi.* Here are the illustrations of the next four rules.

| | | |
|---|---|---|
| अ + इ = ए<br>a + i = e | देव + इन्द्रः<br>deva + Indraḥ<br>gods + lord | = देवेन्द्रः<br>devendraḥ<br>lord of the gods |
| आ + इ = ए<br>ā + i = e | लता + इव<br>latā + iva<br>creeper + like | = लतेव<br>lateva<br>creeper-like |
| आ + ई = ए<br>ā + ī = e | रमा + ईशः<br>Ramā + īśaḥ<br>Lakshmi + lord | = रमेशः<br>Rameśaḥ<br>the lord of Lakshmi<br>i.e. Vishnu |
| अ + उ = ओ<br>a + u = o | सूर्य + उदयः<br>sūrya + udayaḥ<br>sun + rise | = सूर्योदयः<br>sūryodayaḥ<br>sun-rise |
| आ + उ = ओ<br>ā + u = o | महा + उत्सवः<br>mahā + utsavaḥ<br>great + festival | = महोत्सवः<br>mahotsavaḥ<br>great festival |
| आ + ऊ = ओ<br>ā + ū = o | गङ्गा + ऊर्मिः<br>Gaṅgā + ūrmiḥ<br>Ganges + ripple | = गङ्गोर्मिः<br>Gaṅgormiḥ<br>ripple of the Ganges |
| अ + ऋ = अर्<br>a + ṛ = ar | देव + ऋषिः<br>deva + ṛṣiḥ<br>divine + sage | = देवर्षिः<br>devarṣiḥ<br>a divine sage |
| आ + ऋ = अर्<br>ā + ṛ = ar | महा + ऋषिः<br>mahā + ṛṣiḥ<br>great + sage | = महर्षिः<br>maharṣiḥ<br>a great sage |
| अ + ए = ऐ<br>a + e = ai | मम + एतत्<br>mama + etat<br>mine + this | = ममैतत्<br>mamaitat<br>this is mine |

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| | | | |
|---|---|---|---|
| अ + ऐ = ऐ<br>a + ai = ai | तव + ऐश्वर्यम्<br>tava + aiśvaryam<br>your + prosperity | = तवैश्वर्यम्<br>tavaiśvaryam<br>your prosperity |
| आ + ए = ऐ<br>ā + e = ai | तथा + एव<br>tathā + eva<br>like that + just | = तथैव<br>tathaiva<br>just like that |
| अ + औ = औ<br>a + au = au | जल + औघः<br>jala + aughaḥ<br>water + mass | = जलौघः<br>jalaughaḥ<br>a mass of water |

[*To be continued*]

## HO CHI-MINH—(*Continued*)

nationwide elections—these are all matters of recent history.

Dressed in khaki drill, with thick dark woollen socks falling over his ankles, Ho gives an impression of simplicity and candour, but overwhelmingly of leadership. He has a kind, remorseless face. His drooping moustache and goatee give him a touch of sadness. He is a linguist and speaks easy colloquial English. As he puts on his glasses with his bony graceful fingers for reading, one is reminded of the kindly Mr. Chips. Graham Greene, the novelist, after a visit to Hanoi recorded his impression of Ho as "the patriot ruined by the West." Can it be true?

It is said that the deadlock in Viet Nam will figure in the talks which our Prime Minister Sri Jawaharlal Nehru is currently having with Mr. Harold Macmillan, British Premier and let us hope that their joint efforts proves fruitful.

---

*It is better to die in war than through famine, it is better to die than to live a miserable, hopeless life. Out of death life is born afresh, and individuals and nations that do not know how to die, do not know also how to live.*

—Jawaharlal Nehru.

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# QUESTION BOX

## ANSWERS by K. M. Munshi

Kulapati Sri K. M. Munshi has kindly agreed to answer in these columns questions from readers of Bhavan's Journal on topics falling within the scope of the Journal.

### 394

Sri Noshir J. Gazdar, Bombay-1.

Q: *In what way did Lokamanya Tilak differ from Mahatma Gandhi?*

A: Mahatma Gandhi's emphasis on *Satya* and *Ahimsa* distinguished his outlook on all questions from that of his predecessors.

### 395

Sri B. J. R. Naidu, Edulavalasa.

Q: *What is the important difference between Eastern and Western philosophies?*

A: The fundamental difference is that many schools of Indian philosophy emphasise the possibility as well as necessity of evolving out of the mind an instrument which can cognize and experience Absolute Reality. Western philosophy rejects that process and includes it in mysticism.

### 396

Sri S. Sivaram, Chikmagalur.

Q: *Did Swami Vivekananda make any contribution to the political freedom of India?*

A: Swami Vivekananda made a great contribution to politics by releasing religious thought from the bonds of rituals and stratified social institutions. He also transferred emphasis from individual salvation to the welfare of the people, thus paving the way for the programme of service.

### 397

Sri S. V. Kulkarni, Dharwar.

Q: *What is the difference between Sociology and Social Philosophy?*

A: Sociology is the science of social institutions, values and habits. Social Philosophy deals with an ideology based on one's reading of the contents of

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social institutions, values and habits and the direction in which they move, trying to discover first principles.

398

Sri D. D. Sharma, Adarsha Nagar, Ajmer.

*Q: Who is the founder of the Vaishnava sect and how was it spread in India?*

A: If you go to the root of the thing, Narayan Rishi who seems to have been connected with the earlier Panchratra Sampradaya, was the founder of the monotheistic Vasudeva cult. Later came Veda-Vyasa who, by composing the *Bhagavad Gita,* gave us the picture of Sri Krishna as Vasudeva as also a unique scripture.

(2) Vaishnavism also flourished during the time of the Gupta emperors, many of whom were devotees of Vishnu.

(3) Modern Vaishnavism had its beginnings with the Alwar saints of the South and the *Bhagavata Purana,* which after the *Gita,* is the fundamental scripture of most Vaishnava sects.

(4) Later on, the Vaishnava sect was founded by Ramanujacharya, Madhvacharya and Vallabhacharya. Chaitanya exercised tremendous influence on the Vaishnavism of the 16th century.

399

Sri S. V. Raghavendrac Mysore.

*Q: (i) Does the conception 'Ganesha' prevail in West countries too?*

*(ii) Is there any particu reason or significance in M thara suggesting 14 years Rama's exile?*

A: (i) I do not know whet the conception of 'Gane prevails in Western countr but it is found in m countries of Asia.

(ii) I do not think Mantha was a logical person. S fixed upon 14 years beca she thought that by that ti Bharata would be well-es blished on the throne.

400

Sri B. A. R. Somayajulu, Ama puram (Andhra State).

*Q: Please explain the differe between National Extens Service and Community De lopment Projects.*

A: A Community Developm Project implies a compreh sive development of a gr of about 100 villages. N.E Projects are not so compreh sive in their development p gramme, but are a step wards fuller development.

401

Sri. P. Laxminarayana, Raj mundry.

*Q: I want to complete my p graduate education, but I h*

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*no money. May I do so by taking a dowry or will it be a crime against society?*

A: You should not commit a sin for completing your post-graduate education. To take a dowry is to sell yourself for money. It is a crime against society and sin against God.

402

Sri N. P. Ramaiyer, Paravai P. O. Madurai District.

Q: *Who invented politics? Has it done any good now, or at any time?*

A: I suppose politics was invented by the first animal which tried to kill its rival and obtain ascendancy over the herd. No question of 'doing any good' can arise. Politics are an inevitable consequence of a struggle for developing progressively an ever-growing organisation in which personal ambition plays an important part. But for politics, the tribes would not have grown into a City State, or a City State into a Nation State, nor could we ever hope to have a World State.

403

Sri M. R. Solanki, Bombay.

Q: *Lord Krishna in the Mahabharata war assured Duryodhana that he would not take up arms. Despite this, how did he wield the invincible 'Sudarshana' and thus commit a default? How are we to take it?*

A: A time comes in the affairs of men when words pledged under one set of circumstances can never be literally observed under a different set. A superior law always compels men to do their duty in the face of changing situations.

To save Arjuna and thereby save *dharma* was a higher law for Sri Krishna than merely a pledged word that he would not take up arms. Sri Krishna would not be a शाश्वतधर्मगोप्ता the Protector of Eternal *Dharma,* if he hesitated in enforcing *Dharma* as the Supreme Lord of the Universe.

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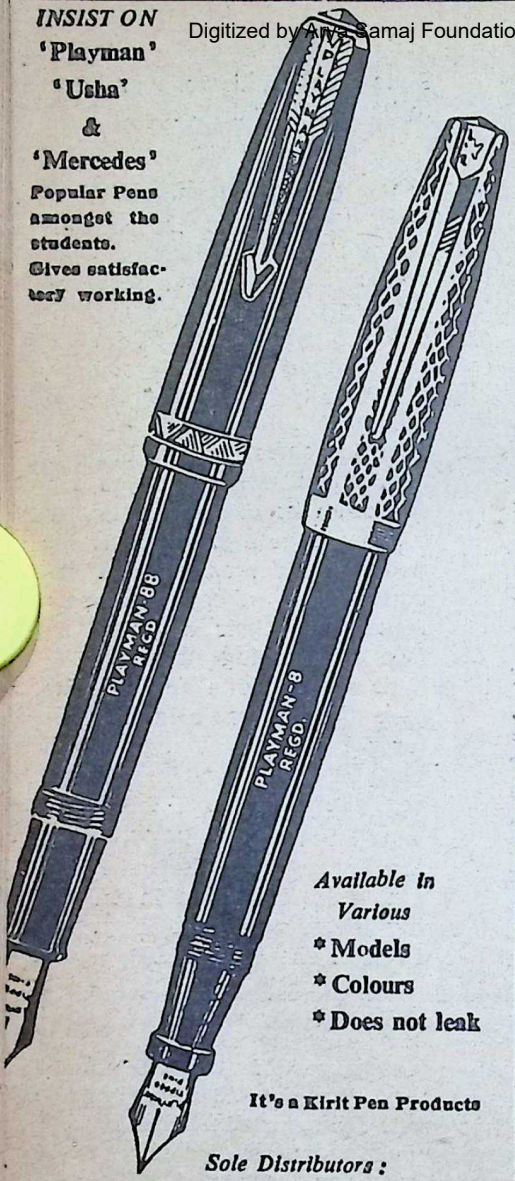


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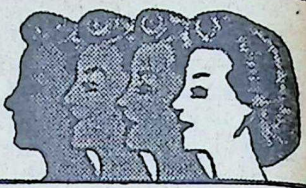

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Simhasana Dwatrimsika

# NAVAMOHINI

Serial—60

WHEN King Bhoja returned on the morning of the twenty-second day to ascend King Vikramaditya's divine throne, the statuette holding that step narrated the following story.

A very rich merchant by name Dhanapati lived in Ujjain. He was a multi-millionaire yet had no children. So he spent all his wealth in charitable activities like construction of temples, choultries, tanks, schools etc. At last he went to Kashi.

As he was returning after *darshan* of Lord Bhairava, he saw before him two beheaded children, a boy and a girl. By the side of this gruesome tragedy, oil was boiling in a cauldron. A scroll of palm-leaf lay nearby. Taking it he read: "If anyone possessing all the thirty-two *lakshanas* of a great man were to jump into this cauldron and come out alive after staying there for a couple of hours, these children will come back to life".

Dhanapati came home and reported to King Vikramaditya about this strange announcement. King Vikrama who was ever willing to help where his help was needed, flew to Kashi on the shoulder of his faithful ghoul and after successfully swimming in the boiling oil, restored the two children to life.

The statuette holding the 23rd step related the following story to King Bhoja on the following day.

During one of his self-imposed exiles, King Vikramaditya stayed beneath a giant banyan tree for a night. On that tree lived Sanjeevi, the *garuda* which was the king of birds. At night, Sanjeevi asked of the others if they had anything to report on the day's happenings. A *jatayu* said: "We had been to Ujjain to-day where King Vikramaditya rules like Indra in heaven. Prosperity and amity reign supreme there!"

"If that is so, why not we leave this forest where the *rakshasa* yonder kills a hundred of us each day, and migrate to Ujjain? If he too is unable to protect us, we shall go to a far off place to some lone island." said Sanjeevi.

As King Vikrama was listening to this conversation, a cow chased by a tiger came racing and fell at his feet. Vikrama at once whipped out his magic sword and dashed against the pursuing tiger killing it with one stroke.

Afterwards, he came near the frightened cow, caressed it and

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drove it to a pool to make it allay its thirst.

The birds living on the tree witnessed this scene and considering that he should be a *mahatma,* they flew round him in formation and saluted him. King Vikrama asked them: "What can I do for you?"

Sanjeevi replied: "To the north of the mountain there lives a *rakshasa* by name Prakash. He catches a hundred of us each day for his meals. He is so powerful that no ordinary human being can punish him. We pray that you must save us from him!"

"I shall certainly do so" replied King Vikrama. As he said so, he mounted on his ghoul and flew across to the lair where the *rakshasa* was residing. After fighting him for long and arduously, Vikrama killed him. Returning to the birds, he told them of the death of the *rakshasa* and advised them to live there for ever free of all fear.

The statuette holding the 24th step told the following story:

A brahmin by name Lakshmi-Sanmana performed *tapas* for long before Maha-Kali of Ujjain. One day Kali-Mata appeared before him in his dream and said: "O, brahmin, go to King Vikrama right now. He is in his pleasure garden surrounded by his queens and is in a particularly happy mood. Ask him whatever you want, he will grant all," and disappeared.

The brahmin accordingly ran to the garden which was lit Indraloka and the chimes of ing women kept time for warble of the cuckoo. The min had no compunctions, bec Kali-Mata had authorised King Vikrama, although in midst of his frolic, noticed brahmin from a distance and before asking, divined what man wanted and gave awa profusion what all he wa The brahmin blessed the King returned the happiest man.

The statuette holding the step related the following sto

In the city of Vijayanagar brahmin boy lived. As he wayward in his behaviour, father one day explained to the need for learning the *aga* and *sastras* without which one a mere animal. The boy bec ashamed and went to the cit Vindhya where he sat at the of a great scholar and learnt *shastras* quickly. After study, returned home.

On the way the Shastri ha pass through Kalahasti. He into the famous temple of place and after having *darsha* the Lord, was returning thr the streets. It was dusk. F the balcony of her house, famous danseuse of the Navamohini was looking out parmours. Finding the y Sastri passing along with the of a newcomer, she aimed her and arrow of charms in his d tion and the lad's feet sta dragging him towards her ho

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As he was making his way to er house, people sitting near alled him and said: "Sastriji! You eem to be a newcomer to this lace. Don't you know that who- ver seeks her company does not eturn alive? A *rakshasa* lifts er visitors bodily and swallows hem. Begone, if you want to save our life!"'

The young Sastri got the fright f his life on hearing this well- neant advice and ran home.

One day this Shastri went to ing Vikrama's *durbar* to pay his respects. Asked by the King how e fared, the young Shastri re- ted to him the Kalahasti episode. As usual Vikrama immediately tarted for Kalahasti on the ghoul, ccompanied by the brahmin. He ent straight to Navamohini's ouse. On seeing a noble man ke him, the danseuse's joy knew o bounds. After suitably enter- taining him, she confessed: "Noble sir, I am so happy to re- ceive you because no one dares to visit me because of a curse I lay under. Whoever visits me is car- ried away by a *rakshasa;* I have not been able to see it or pre- vent it."

King Vikrama revealed to her his identity and his resolve to re- lease her from the *rakshasa* that very night. They waited patiently for the *rakshasa* who appeared at midnight. King Vikrama hacked the monster to pieces by his magic sword to the great relief of the woman.

After that, King Vikrama brought his friend the Shastri and handed Navamohini over to him saying: "Now, you had bet- ter make merry without fear" and returned to Ujjain.

*[To be continued]*

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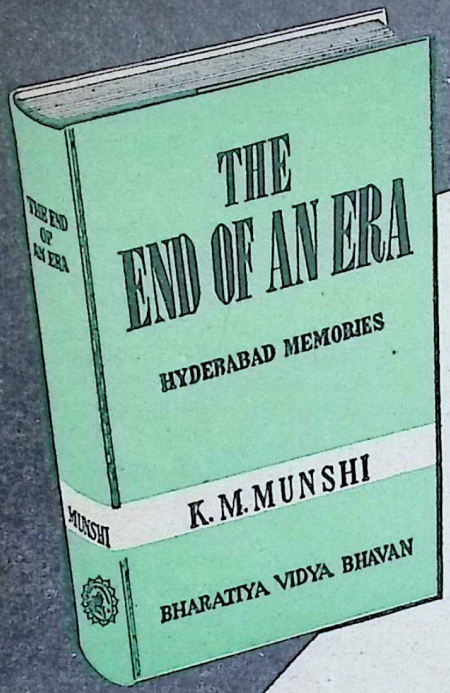


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*NATURE CURE FOR CHRONIC DISEASES* (in Telugu). By Sri Paleparti Narasimha Rao. Published by the author, Naturopath, Petapalam, Guntur Dist. Pp. 238. Price Rs. 3/8.

THE book under review is an attempt to popularise the rules of naturopathy. It is divided into 21 chapters on subjects such as bad habits and their deleterious effects on health, food and its components, the care of excretory organs and their functions, the ineffectiveness of drug treatment in the case of chronic diseases, etc. The value of fruits, herbs, milk and wheat bread, pulses and cereals forms the chief subject-matter of the book and is very instructive. In chapter 5, the meaning and utility of Nature Cure treatment is succinctly described by citing Dr. Kuhne's experiences with a wounded cat. Detailed treatment of hydropathy, of hot and cold water and steam baths is contained in chapters 9 to 12. Chapter 13 deals with chromopathy and the influence of colours on treatment, the value of physical exercises, of breath control (*pranayam*), of fasting and of auto-suggestion are also ably dealt with in chapters 14 to 17. Answers to questions and doubts are set forth in chapter 19 while chapter 20 deals with curative prescription for the treatment of chronic diseases. The last chapter deals with the rules of health which one should cultivate through life, if one were to be free from diseases.

The author is a practising Naturopath. He has brought to bear on this work his vast knowledge of different medical sources. The book contains a few good illustrations also.

—*Acharya T. A. V. Dikshitar*

*SUDAMA CHARITA* (in Sanskrit). By Sali Ramachandra Rao. Published by A. S. & K. G. Jatha, Karnataka Printing Press, Dharwar. Pp. 44.

*SUDAMA* is the other name of Kuchela, the classmate of Lord Krishna, an account of whose great friendship with the latter and of how, through Lord Krishna's grace, from extreme depths of poverty he was raised to a position of wealth and affluence is told so vividly in the *Bhagavata*. The book under review is in the form of delightful Sanskrit verse in five *sargas* or cantos. It deals with the domestic life of Sudama, of the cordial relations between the


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husband and wife, of their heart-rending poverty, the pangs of thirst and hunger from which the huge family of Kuchela suffers and Kuchela's spirit of natural Bhakti or devotion to Lord Krishna and Krishna's all mercifulness.

The versification has been very ably done and there is no doubt it will receive at the hands of Krishna-Bhaktas warm and enthusiastic reception—and it will be useful to students of Sanskrit language and literature too.

—*Acharya T. A. V. Dikshitar*

*SARANAGATIPADYAM* (in Sanskrit). By Srimad Ramanujacharya. With a commentary by Sri Sudarsana Suri. Edited by Professor N. N. Anantharangacharya, Sri Chama Rajendra Sanskrit College, Bangalore. Pp. 28. Price: As. 10.

THE doctrine of self-surrender occupies a central place in the Visishtadvaita School of Indian Philosophy. It is a direct and valid mode of God-realisation. This work, therefore, lays bare in a very brief compass, the essentials of such self-surrender. Being a lucid exposition by Srimad Ramanujacharya, the propounder of the system, its value is very great indeed.

Three commentaries on this work of the Master are extant, two of them in Sanskrit by Sree Sudarsana Suri and Venkatanatha. The other is in Tamil by Krishnapada *alias* Periya Vachan Pillai. Of these, that of Sudarsana Suri is acclaimed the best. He is also credited with the authorship of a number of other polemical tracts, the most famous among them being *Sruta-prakashika,* a commentary on *Sri Bhasya.* He is doubtless a person of great versatility. Illumined by a commentary by him, the book will prove useful to all those who swear by this system.

The opening verse of the commentary, however is a little perplexing. It refers to Sri Sudarsanacharya as a commentator of *Sri Bhasya* and as one deserving of respectful obeisance. How Sreemad Sudarsanacharya could refer to himself in such laudatory te ununderstandable. Obviously, it s have formed the introductory ve the Editor's learned preface to the in Sanskrit.

—*Acharya T.A.V. Dik*

*NAV-BHARATI* (Gujarati Mont Editor: Sri Mahabal Bhatt. Publ the Editor, Sree Gayatri Pri Press, Rajkot. Annual Subscri Rs. 6/-, to Libraries Rs. 5/-.

The Deepavali Number of *Nav-Bh* contains instructive and intere articles on a variety of topics; no among them are Sri J. H. Dave's a on Hardwar and accounts of Rash pati's meeting with His Holiness Ja guru Shri Shankaracharya of Sh Peeth, Dwarka, and the third sessio the Gurjar Prantiya Sanskrit Samm under the presidentship of Sri K Munshi. The magazine aims at spr ing the message of our ancient spir heritage. We wish every succes this praiseworthy effort.

—*Sri G. K. B*

*ANANDA GIRI.* Published by H Narasiah, Chid-Akas, No. 42, Street, Ulsoor, Bangalore-8. Pp. Price: Re. 1/-.

THE book under review has a p of His Holiness Sri Ananda Giri the first page inside and a brief f word from Devadu. The book is d ded into three parts, two of which been written by the devotees and third gives a confirmatory rea about His Holiness Sri Ananda from an ancient Nadi-Grantha dea with astrology.

Sri Ananda Giri was a Jivanmu He was himself the very incarna of Joy Eternal and he could rad it wherever he went. He cared for his Atma and never for his b He laughed out all harassments hardships. This cast an indelible pression on the minds and hearts his devotees. He belonged to category of Sri Ramakrishna P

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ahamsa who preached through prac-
e. The reading of the lives of such
vants does provide inspiration and
es help the reader spiritually. There
however, scope for improving the
nguage, spelling and get-up.

—*Dr. A. S. Gopani*

*UINTESSENCE OF YOGA PHILO-SOPHY.* By D. V. Athalye. Published by D. B. Taraporevala Sons & Co. Ltd., Bombay-1. Pp. 178. Price: Rs. 3/7.

HE book under review which is ased on the teachings of Swami Vive-ananda and which is an abridged dition of the author's book formerly ublished under the title of "Neo-induism" claims to be an exposition f Swami Vivekananda's conception of ractical Vedantism. The book is ivided into eight chapters which dis-ss among others, *Bhaktiyoga, Jnana-oga, Karmayoga,* and *Rajayoga.* The venth chapter deals with practical edanta and the eighth which is the st chapter sums up Swami Viveka-anda's views on other religions. There no introduction and the author irectly proceeds with outlining the fe of Swamiji in Chapter I.

The author has judiciously culled he material belonging to Swamiji's nterpretation of Vedanta and Yoga nd has also ably presented it.

—*Dr. A. S. Gopani*

*UINTESSENCE OF THE UPANI-SHADS.* By G. G. Desai. Published by D. B. Taraporevala Sons & Co. Ltd., Bombay-1. Pp. 197+xii. Price: Rs. 3/7.

THE book before us is a simple exposition of Hindu Philosophy and the Secrets of the Vedas. It is conveniently divided into nine chapters. For the subject matter the author has drawn on the Twelve Upanishads and for interpretation he has on several occasions availed himself of the writings of scholars, both Indian and non-Indian like Sri Nathuram Sharma, Cowell and Hume. In the Introduction, the author has very ably summed up his views on the worth of the Upanishads. In the Bibliography all the sources from which the informations were gathered are named, thus making the book well-documented.

—*Dr. A. S. Gopani*

*STREAM OF LIFE.* By S. V. Ganapati. Published by the author, 8D Chandrabannu Street, Mylapore, Madras-4. Pp. 212 + xvi. Price: Rs. 3/-.

THE book under review is an admirable book planned to bring home the conviction that all are, indeed, Nothing; the only Reality is Nothing; everything in the universe is something only in relation to Nothing; without Nothing there can never be a concept of something.

Sri Shankaracharya caught hold of the problem from one end. Dingnaga, Vasubandhu and Dharmottara at the other end and our author at the third end. All came to one and the same conclusion—Maya, Shunya, Nothing. Shankaracharya defended morality on practical grounds; Buddhist philosophers and logicians on grounds of humanity and our author on social grounds.

Everything is Nothing. Even this statement about Nothing is also Nothing. But the life we have to live is, though philosophically unreal, practically real and we have to live it as that otherwise we will be dubbed as 'anti-social' and discarded.

We congratulate the author and strongly recommend the book to those who are interested in reading thought-provoking books.

—*Dr. A. S. Gopani*

*SOCIAL RENAISSANCE IN INDIA.* By K. C. Vyas, M.A. (U.S.A.), Ph.D. (Bom.). Published by Vora & Co., Bombay-2. 1957. Pp. 206. Price: Rs. 8/-.

THE author in the book under review

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has made an attempt to trace the historical background to the Indian ethos in its social and religious aspects. He has tried to survey the contributions made by all the famous reformers from Raja Ram Mohan Roy to Mahatma Gandhi. Reform movement started by Raja Ram Mohan Roy gathered momentum with the passing of time and it assumed an all-pervading character. Keshub Chunder Sen tried to explain religion on rational ground; Sri Ramakrishna and Swami Vivekananda advocated "Back to Hinduism" to arrest the spread of undesirable effect of the Western thought. Swami Dayanand gave us the programme of "Back to the Vedas". Shri Vidyasagar, Shri Gokhale, Shri Karve —all tried to put a new complexion to the reform movement. The movement assumed a nation-wide character under Gandhiji only.

The process of the movement is very ably traced by the author. The author's work was all the more difficult in view of the fact that there is not much literature on the subject. He had to marshal the facts from the original sources and he who has undertaken such a work only knows how difficult and risky it is. The author has carried out the work most successfully and creditably. He deserves our best compliments for this achievement of his.

—*Dr. A. S. Gopani*

*HINDU MATA VINA VIDAI:* (Questions and Answers on Hinduism in Tamil.) Prof. P. S. Subrahmanya Sastri. Published by Amara Bharati Pariksha Samiti, Tiruchirapally 5. Price not mentioned.

BY means of 560 questions, the author seeks to impart a fundamental knowledge of Hinduism to our modern young men. Starting from the Vedas, he gives a skeleton sketch of all that constitute our religion. Chapter one deals with the Vedas, their classification, cor meaning of deities and rituals enj by them. Chapter two is devoted explanation of Varnashrama foll by an introduction to the Upanis The Sutras are then made kn Dharmas, general and special, next. Naturally, the *Samskaras* *Shraddas* find a place in this discus The different schools of Hindu reli like Saiva, Vaishnava, Sakta etc. figure. Published on the occasio the Golden Jubilee of H.H. Jagad Sri Shankaracharya of Kanchi w foreword the work carries, it pro excellent and reliable informatio Hinduism.

—*V. A*

*STATE TRANSPORT REVI* Annual, 1957. Published by Bombay State Road Transport poration, Worli, Bombay. Price: Rs. 1.50

THE current Annual Number of *State Transport Review* cont *inter alia* a short history of Bombay's road development and ten-year achievement of the munic lised B.E.S.T. There is a short cription of the road transport syst in other states of India and thos the countries abroad. This gives reader an opportunity to compare Bombay State Transport system the systems elsewhere. The arti dwelling on tourist centres form important feature. The supplemen this Annual Number deals with Parcel Service and other diverse Giving some beautiful illustration throws much light on how ST deli the goods. Particular mention sho be made of the cover page and get of the Annual Number. Grac photographs on fine art paper ad the pages. The publishers dese credit in having made the Ann Number very useful and attractive.

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# BHAVAN'S NEWS

*DELHI CENTRE*

THE Delhi Historical Society was inaugurated at the Delhi Centre of the Bharatiya Vidya Bhavan on December 20, 1957, by Sri K. M. Munshi, President of the Society. In connection with the function a Seminar on the study of Indian History was held on the 20th, 21st and 22nd of December.

Inaugurating the Society, Sri K. M. Munshi called upon historians to develop a new outlook while dealing with historical events. While they had applied their minds for many decades to Ancient History and, to some extent, Medieval History, they had not approached the Modern Period with a detached attitude. It was essential to study the effect of unity upon mass mind.

Sri K. M. Munshi also referred to the tremendous role which Swami Dayanand, Mrs. Annie Besant and Lokamanya Tilak played in influencing the mass mind.

He said that it was essential to liberate historical attitudes from passing passions and laid stress on the unifying forces in the country.

Sri P. N. Kirpal, Joint-Secretary of the Union Education Ministry, in his Welcome Address said that the Society intended to bring together historians and other scholars of Delhi for the common purpose of promoting historical research.

A Seminar on the study of Indian History followed the inaugural ceremony. Sri A. Ghosh, Director-General of Archaeology, Government of India, spoke on "Archaeology in India" and Dr. N. R. Ray, Professor of Indian Art and Culture, Calcutta University, addressed the Seminar on "Ancient Indian History and Culture."

On the second day, Dr. Raghubir Singh, M.P., speaking on med India, referred to the source-mat available on that period and said the works of Muslim historians of were mainly biographical in n and neglected the general aspec the people's life. There were ma dark gap on which it was necessa do research. Besides, he felt, son the regions in the country had entirely neglected. All these as had to be gone into and an integ history of the country for the v period had to be prepared.

Referring to the monographs on period, Dr. Singh said that they sh be re-edited in the light of new dence. He also suggested the co lation of an authentic book on history of Delhi.

Sri K. M. Munshi who presided that the history of Medieval India written from the point of view of conquerors. Stressing the need f realistic, objective and general his of the period, he said that that age a great lesson for us because its v feature was the regionalisation sentiments, which was the main c for our downfall. The evidenc medieval times would again be in dence and we could see again regional tendencies being thrown

On the third day of the Sem Sri P. N. Kirpal, Joint-Secretar Ministry of Education, opened the cussion by describing the scope activities of the United Nations C mission on Scientific and Cul History of Mankind. He explained the idea of writing a scientific cultural history of mankind was discussed at the meeting of UNESCO held at Florence. But UNESCO being a Government org sation, it was felt necessary to se an independent body so that an

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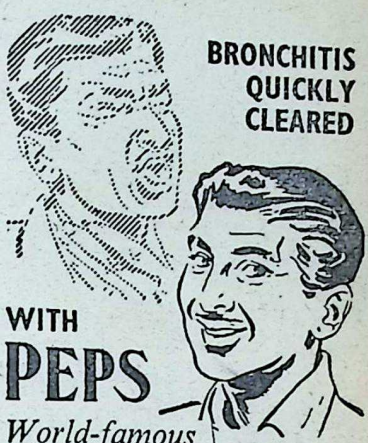
rtial approach to the problem could made. It was thus that a Commis- n to write a Scientific and Cultural story was set up with a Brazilian its President. One of its Vice-Pre- ents was Dr. R. C. Majumdar. This ject was divided into six volumes tling with the various periods of man history and each volume was pared by an author-editor assisted several associate editors. Due to expected happenings the volumes uld not be published according to edule, but they were expected to ready before 1960.

Dr. Bishweshwar Prasad opened the scussion on Modern India. In a ort speech he outlined the general ope of research work on Modern dia and pointed out the limitations posed on scholars by the absence of equate facilities. Dr. Roy Chou- ury next addressed the Seminar on development of historiography in 19th century and 20th century rope.



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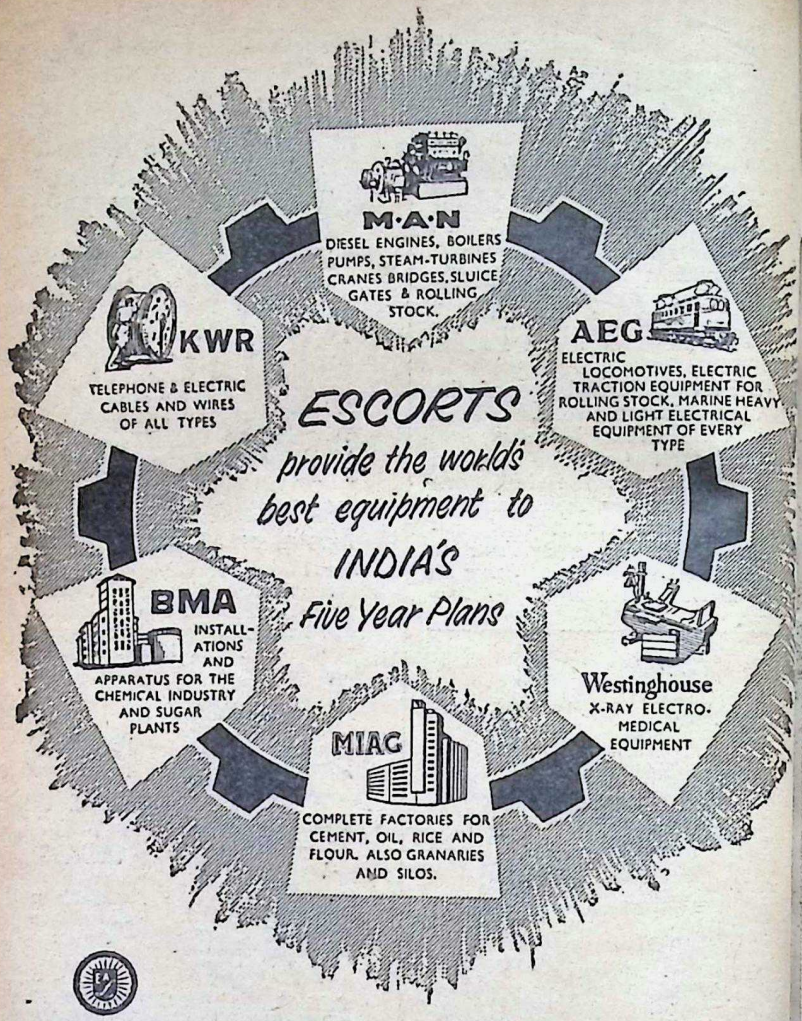


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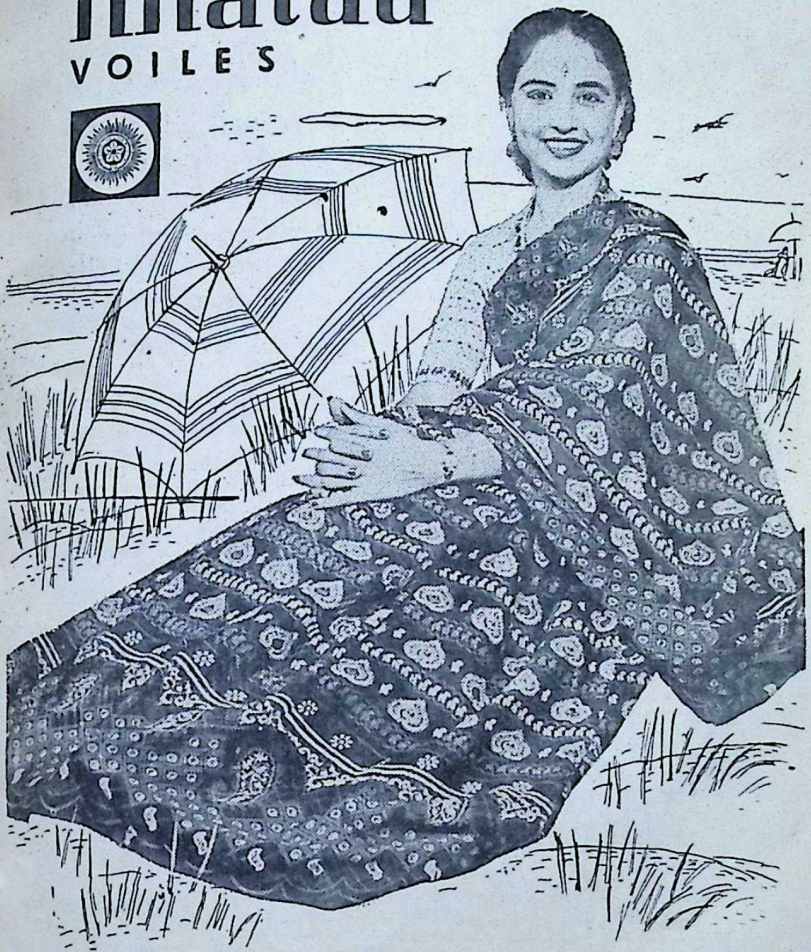

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# HAVAN'S JOURNAL

FORTNIGHTLY No. 13

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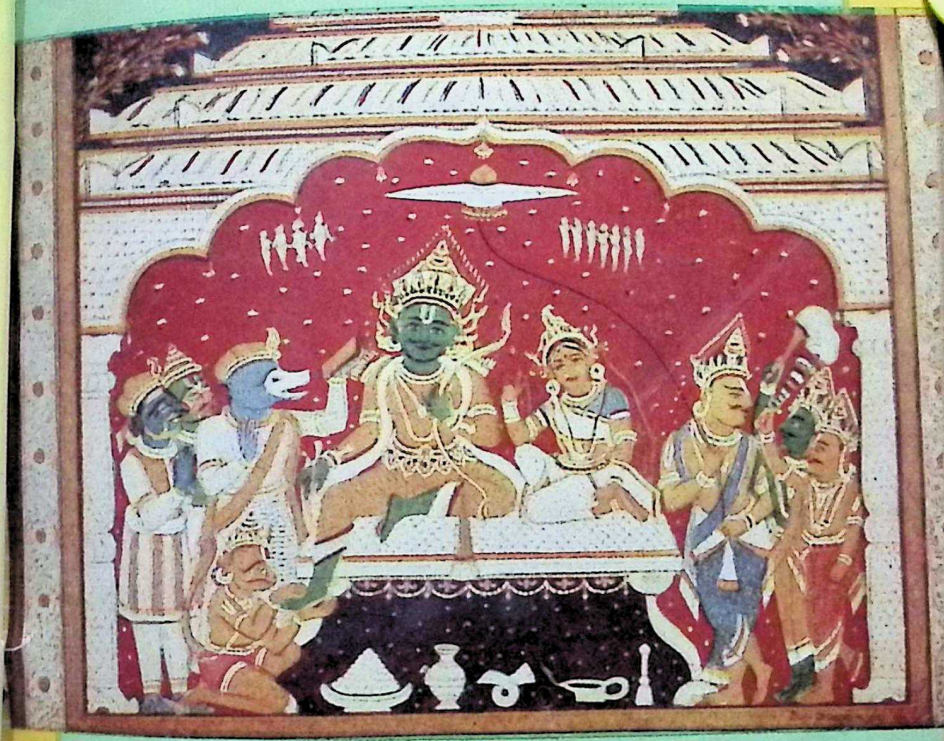

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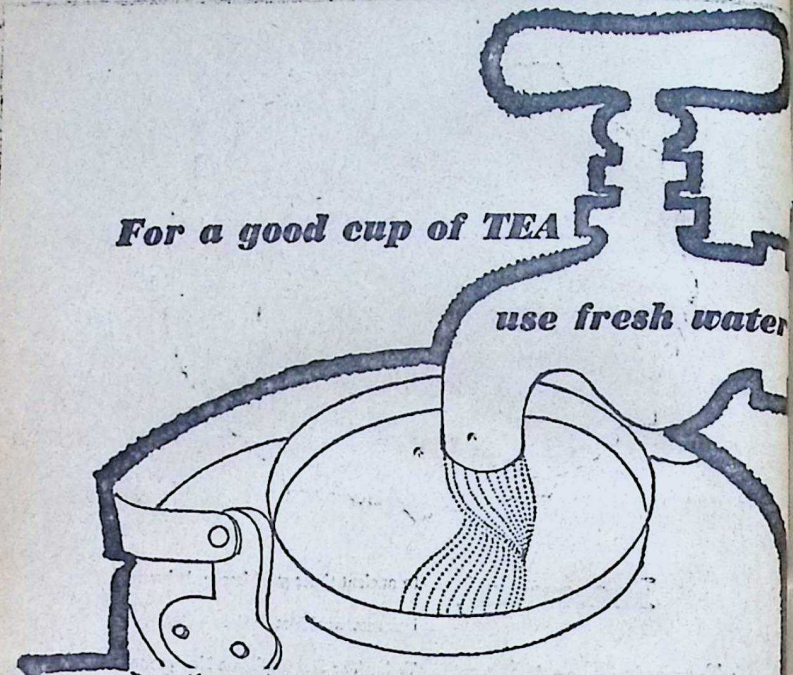
***use fresh water***



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# BHAVAN'S JOURNAL

**Republic Day Number, January 26, 1958**

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FRONT COVER ILLUSTRATION:

*"Sri Ramachandra" (From an ancient Painting)*

Photo: Sri Jaggu Pithwa

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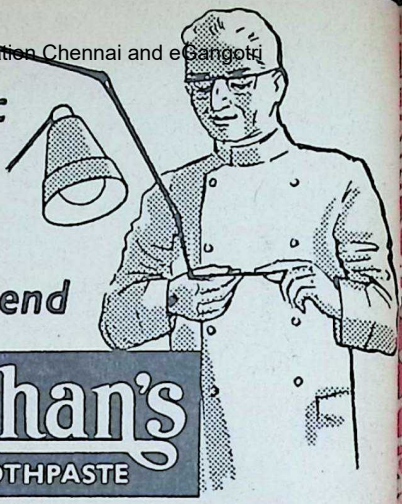

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आ नो भद्राः क्रतवो यन्तु विश्वतः ।

*Let noble thoughts come to us from every side*

—*Rigveda*, I-89-i

# BHAVAN'S JOURNAL

## SRI RAMACHANDRA

वैदेहीसहितं सुरद्रुमतले हैमे महामण्डपे
मध्ये पुष्पकमासने मणिमये वीरासने सुस्थितम् ।
अग्रे वाचयति प्रभञ्जनसुते तत्वं मुनिभ्यः परम्
व्याख्यान्तं भरतादिभिः परिवृतं रामं भजे श्यामलम् ॥

Adorations unto Sri Ramachandra
Who is seated beneath the Kalpaka in a golden pavilion
In Pushpaka, in a hero's posture on a throne of Manikya
Sri Hanuman reading out before Him
And Sri Rama, surrounded by Bharata and others
Explaining the Reality to Sages.

—**Valmiki Ramayana**

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Kulapati's Letter
ON
LIFE, LITERATURE & CULTURE

# No. 145

★ DANGERS TO HONEST HISTORY
★ VEDIC AND EPIC ARYANS
★ THEIR CHRONOLOG

Bharatiya Vidya
New Delhi.
JANUARY 26,

MY YOUNG FRIEND,

CURIOUSLY enough, I was elected the President of the 20th Session of the Indian History Congress. It was with very great hesitation that I accepted the honour, for I have no pretensions to being a historian. My lot, as you know, has been cast in a humbler sphere; I have been utilising—may be with some success—the precious ore which the historians dig out of the past, only to make artistic little things for romantic young ladies to toy with during an idle hour.

Only last year, when the Congress was good enough to invite me to inaugurate its Agra Session, I placed before it my views on history. I then dealt particularly with the valuable services rendered by our historians in restoring national self-confidence in the dark days of our bondage; wit danger of history being d into propaganda in these mass communications; wi supreme necessity of accep discipline of facts as the fun tal creed for the true and historian.

In this age, the greatest to which the historian is is the imponderable brought on the intellectuals ernments anxious to make the hand-maid of their polic politicians who would make instrument of their perso party ambitions; by the who have an appetite for pa history suited to their p tastes and whims. For in during the last year, we saw

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ry, in connection with the
ations of the Centenary of
the attempts of historians to
the event; the attempts of
overnments to interpret it to
their policies, and the worst,
tempts of the common man,
gh newspapers, to revile
historians who ventured to
views which did not fit into
conceptions.

lia, however, is a free country;
not difficult for a conscienti-
historian to defy this type of
sure. Unfortunately, there
several countries in the world
e historians are denied this
om. In the name of scienti-
pproach, they are compelled
nvert history into a tool for
wi taining the political supre-
ng d of a party or to make of it
ese hicle for the ideology which
; wi eful to the rulers of the day.
ccepti these circumstances, it is but
e fun ral that the honest historian
and ld feel it difficult to play an
pendent role. If he becomes
unconscious victim of the at-
pheric pressure, he may, con-
test usly or unconsciously, be
is e pted to compromise his intel-
pr ual integrity to please his aca-
uals hical or political bosses or to
ake he a supplementary living by
polic ng his books which would
nake ase the reading public. But the
ersor torian's role is not that of a
he rophant nor of a court poet. His
r pal find the facts; to study them
ir p detachment; to give a true
r in spective of the past unblurred
saw extraneous considerations; and to draw such lessons from the facts he has gathered as his honest judgment would permit. Whatever the role, he should remain an uncompromising votary of truth—truth as he sees it through a conscientious acceptance of the discipline of facts.

The contribution of our historians, following in the footsteps of some great European historians, has been remarkable, particularly in the spheres of ancient and medieval history. Still much remains to be done. Comparatively little has been done in the sphere of modern history dating from 1818 when the Battle of Kirkee led to the destruction of the most powerful Indian kingdom of the day and opened the country to unfettered British occupation.

Most of the works on this period only reflect the popular view of the time during which they came to be written. I find in them a lack of perspective, a failure to see the events in the stream of time. I have seen few historians of modern India who do justice to the terrible popular frustration which followed 1857; to the solitary but splendid contribution made by Dayanand Saraswati to rescue the people from that frustration. They fail to appraise in a just measure the role of those broadminded, mid-Victorian Englishmen who brought a new hope to the country or of men like Dadabhoy Naoroji, Surendranath Banerjee and Phi-

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rozshah Mehta between the years 1890 and 1904.

There is also a general disinclination to view in the right perspective the influence exercised by Sri Ramakrishna Paramahamsa, Dayanand and Vivekanand, Bankim and Ranade; by the emotional content of the militant nationalism led by Lajpatrai, Tilak and Bepin Pal and of which Sri Aurobindo was the great apostle of vision and faith; by Annie Besant who gave the impulse and the direction to the national movement, the harvest of which was reaped by Gandhiji after 1919; by the Indian Liberals and by the English statesmen of whom Montagu was the first and Cripps, perhaps, the last. Even the Gandhian phenomenon in such works is viewed either with ecstatic admiration or critical cynicism, without a detached view of its triumphs and failures or of its strength and weakness.

During the last few decades, history has tended to take the shape of isolated monographs or sectional presentation of a dynasty or a period, without relating the subject to all the available sources or to the general flow of events. No event, no dynasty or no period can ever be presented in a true historical spirit unless the facts are viewed in relation to the general life of the people concerned; to their thought, religion, literature, laws, institutions, economic and social conditions, aesthetic, moral and spiritual values. No such movements be viewed rectly except in the contex flowing stream of time. can play its role as a great discipline only when, dis the present tendency, it dra on the testimony of all a sources including racial me

For instance, if Ancient of supreme importance in its earliest period, in which lective life acquired charac vitality, has to be viewe comprehensive manner. If ture upon a speculation as it has to be viewed, I hope forgiven.

Let us look at the perio preceding the Vedic. speaking, we find the countr occupied by three distinct First, the people of the hoard culture ('Copper-hoar brevity) occupying the Gan ley, Vindhya Pradesh, Bihar, Bengal and Orissa; secondl races of the chalcolithic living in Central and South thirdly, people of the Har culture ('Harappans'), d from the other two, who oc the valleys of the Punjab and of the rivers of Gujarat

The occupational deposit Rupar and Hastinapur both cate that about 1300 to 1400 B people distinct from the races, using the Painted Ware ('PGWs' for short) can occupy the sites, displacing Harappans at one place and Copper-hoards at the other.

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nued to occupy both these for a period extending over 5 centuries; later, these sites abandoned and left unoccufor about 200 years. Therethey were again occupied the 7th Century B.C. by the e of the Magadhan culture lated with the well-known iern Black Polished Ware Ws'.

e discovery of the occupational of the PGWs, I am convinced, e of the most important revoiary contributions to the his- of ancient India, pushing its frontiers by about seven ght hundred years.

ween the middle of the d millennium to about 8th ry B.C., the PGWs appear to occupied sites spread out in ent countries: in Thessaly in e, Shah Tope in North Persia; istan; in several districts of Punjab and U.P.; in Delhi; the banks of Sarasvati ghar) right upto Bikaner. rtunately no excavations have carried out in West Punjab, have not the least doubt that ccupational sites of PGWs are to be found in that part of stan.

e area thus occupied by the Ws in India was the very area pied by the Vedic and the Epic ans with Brahmavarta as its Every important spot asso- with the heroes and episodes *ahabharata* has thrown up the pottery. The immigration he Aryans about 1350 B.C. is also corroborated by the treaties, records of which have been found at Boghos Koi dated about 1400 B.C., one of the parties to which worshipped the Vedic gods.

Further, the cumulative evidence of texts like *Sankhayana Srauta Sutra, Brihadaranyaka* and *Chhandogya Upanishads,* the *Mahabharata, Harivamsa* and some Puranas indicate that the Kurus met with a disaster from floods or hailstorm. This drove the Kurus, under the leadership of Nichakshu, the fourth in descent from Janamejaya Parikshit, to abandon Hastinapur and flee to Kausambi. The excavations at Hastinapur corroborate the fact that the occupational sites of the PGWs at Hastinapur were devastated by floods.

After Nichakshu's flight, Hastinapur remained unoccupied for about 200 years, till it came to be occupied by the NBPWs of the Magadhan culture from about 6th century. The floods and the flight, therefore, might be placed about 800 or 850 B.C.

The same fact is established in another way. Udayana, the King of Kausambi, eighteenth in descent from Nichakshu, was the contemporary of Buddha and perhaps of Bimbisara and Ajatashatru. Giving 18 years to a generation as calculated by Pargiter, Nichakshu's flight might be dated about the same time, 800 or 850 B.C., roughly the date independently arrived at for the event by Dr. Roy Chowdhury. Nichakshu being the fourth in descent from Janamejaya Parik-

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shit, the Bharata war can be placed about 900-950 B.C. From linguistic data, the redaction of *Vedas* attributed to Veda Vyasa is held by competent scholars to be of a date not anterior to about 1000 B.C.

Nichakshu again was the twenty-seventh in descent from Hastin, the founder of Hastinapur. Giving to each of the 26 intervening generations a period of 18 years—468 years which elapsed between the foundation of the city and the floods, form just about the period of PGW occupation of Hastinapur. The occupation of Rupar by PGWs was also approximately for the same period. The foundation of the two sites therefore can be dated about 1300, just a little after the time that the Later Harappans disappeared from the site at Rupar.

○ ○ ○

All literary evidence indicates that Janamejaya Parikshit, who ruled over the Kurus from Asidvant, was an important figure of undoubted historicity. The Kuru Panchalas, during his time, reached the height of power, prosperity and cultural greatness, which in the course of three succeeding centuries led to the magnificent efflorescence which India witnessed in the 6th century.

Working backwards from Janamejaya Parikshit, we have, between Vedic and Puranic testimony, a record of seventeen generations which account for 350 out of the 500 years during which the occupied Hastinapur. The rations begin with Vridh the grandfather of Divod defeated Shambara, the n king and end with Nichak led the Kurus to Kausamb

All the available evid cluding that of race therefore yields the picture:

About 1500 B.C. the Ary ing their horses, recently cated, spread themselves belt between Greece in t and North Persia in t Then they entered India, tan, overwhelmed the Later pans and occupied the river of the Punjab. They had cialised culture, the chara features of which were t riarchate rendered compact institution of the *kula* a *gotra;* the *ashramas* where revered sages developed tual power and spiritual unique feature according able knowledge unknown parts of the world of th their love of cows and hor their horsemanship which them irresistible in war.

For about two centuries spread themselves over the river valleys of the North cularly of the Sarasvati, vati and the Ganga. Ther dasa of the Tritsus de Shambara, the last of the non-Aryan kings referred to *Rigveda* and established so of hegemony over the Ary

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Aryan tribes. The banks of Sarasvati and Drishadvati be- studded with *ashramas*, from 'Brahmanas learned in s', ब्राह्मणाः वेदपारगाः radiated in- ce. Of them, Vasishta and vamitra, the most prominent, ranged against each other in Dasharajna, the Battle of the Kings, in which Sudasa, Divo- s son, fought with the con- racy of ten kings, some of m were non-Aryans. Vasishta aps died in the war and his Shakti, captured and blinded. on thereafter, the Vedic age to an end. Upheavals, geolo-, military and social, disturbed even tenor of life. The centre ryan life shifted from the river ys of the Punjab to the river ys of U.P. Sarasvati and hadvati disappeared as rivers. Tritsus and the Srinjayas of Vedic times became merged in powerful Kuru Panchala peo- There was a definite break in literary and religious tradition he *Rigveda*, as also in the older ealogies. The centres of learn- were transferred from the ks of Sarasvati and Drishadvati he banks of Ganga and Yamuna. *Rigveda Samhita*, dispersed ing the period of upheavals, was lected, redacted and caught in mortal accents. An elaborate rificial ritual replaced the sim- religious ceremonials of the ic times. Ishana-Mahadeva e to dominate the pantheon in place of Indra.

The social structure in which the Aryans and the Dasyus stood in constant conflict also gave place to a homogeneous society divided into *varnas*. Tribal government was replaced by kingdoms ruled by powerful kings from well-settled capitals.

It was during this period that the tribes, who looked upon Parashurama as their tribal hero, migrated to the West Coast to settle as Bhrigu-kachhas and Kankanas who spoke the ancestor of modern Konkani. Lastly came the exodus of the Yadavas to Saurashtra, and the Bharata war, some of the heroes of which had personal contact with Parashurama. These movements, in their military aspects, were represented by the traditions which surround Parashurama and Krishna Dvaipayana Veda Vyasa.

Seventeen generations, spread over 350 to 400 years at the most, spanned the distance of time between Divodasa's conquest of Shambara and the flight of Nichakshu.

Thus, within this chronologic frame-work of from 1200 B.C. to 600 B.C., can the proto-history from Divodasa to Udayana be filled in, and by a comprehensive treatment reconstructed.

The more important role which history has to play is to interpret life in its continuity, as I said before, in the flowing stream of time. It is essential that life be interpreted historically; for everything

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has a history, a place in time sequence. A historian, therefore, cannot rest content by digging out the facts of the past; some generalizations, however cautious, have to become part of his craft. That is why a large number of historians are gradually coming to the view that the writing of history, like propounding philosophy, has an indelibly subjective element about it.

The true function of philosophy is to provide the first principles of every discipline and the final synthesis of man's knowledge. The function of history, on the other hand, is to stand guard over the love of abstraction, which philosophy can and should never outgrow. That is why history has a peculiarly commanding position among the intellectual disciplines. This necessarily implies the study of facts, powerful individuals and definite institutions and movements, and the ability to present them in all their bewildering fullness and complexity in an easily readable and narrative form. In every history, therefore, there must also enter an element of selectivity.

Charles Beard in a well-known article stated: 'Since all the humanistic sciences are based on abstractions from history-as-actuality, that is, are selective emphasis on particular aspects of history, they can be in no respect independent, free moving sciences. To ascertain the degree of truth in them, it is imperative to check them against comprehensive knowledge actuality of history. Indee checking against historical ledge seems to be the chie lectual operation likely to i the degree of truth in any sciences.'

This view, I know, is co by some eminent historian emphasize the actuality of H.A.L. Fisher in a celebrat sage averred: 'One intellect citement has been denie Men are wiser and more than I have discovered in a plot, a rhythm, a predete pattern. These harmonies a cealed from me.'

Against this, there is the Prof. Toynbee who holds everything that happens in is a rational and necessary a single design. And I thi is right.

Great men in history d stamp themselves upon their without being shaped by the ences in which they grow by the influences they st against. Nor are events is they are the products of the ments of ideas and values e ded in the collective mind people and which, handed do generation to generation, continuity and vitality to a gates of men, giving them a look, a conscience and a will tinct from those of individual

Whatever the differences a eminent historians and the lars of history, we cannot r

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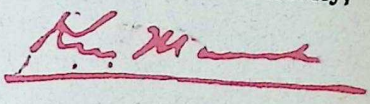
the claim of philosophy to ex-
t lessons from history.
we ignore all these, we re-
e history to acrobatics in the
of finding facts—a performance
ch, however admirable, is of
e importance in the affairs of

istory, however, has a great role to play, not only in presenting the past to the present, but to illumine the path of the present to a better future.

Yours sincerely,



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*Truth is like a vast tree which yields more and more fruits, the more you nurture it. The deeper the search in the mine of truth, the richer the discovery of gems buried there, in the shape of openings for an ever greater variety of service.*

—Mahatma Gandhi.


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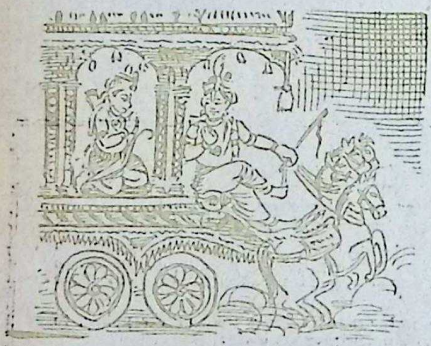

IN the Bhakti literature
will find a description o
kinds of Bhakti.

One is, looking at God as
Lord and worshipping Him
image. In such a devotion
heart is filled with the sweet
tion of love and you exper
joy. This was the Bhakti of
barisha.[1] a devotee of Lord Vi
This is called *Shanta-Bhakti.*

The second is *Dasya-Bh*
Hanuman found joy in ser
God, looking upon Him as
Master. Hanuman was a true
vant, obeying Him in every
pect as his whole life was s
in the service of his Master, R
Here service itself is joy.

The third is *Sakhya-Bhakt*
which you become a friend of
Here the devotee talks and m
with Him on equal terms, as
juna did with Krishna. They
to sit, eat, talk and walk toge
as intimate friends. We can
this kind of relationship with

Then comes the fourth, *Vats*
*Bhakti.* In this Bhakti, you

1. King Ambarisha was a
devotee of Lord Hari. Once
Durvasa felt offended by the K
action. The sage set a demon on
King. But Lord Vishnu's Discus
guard over Ambarisha and made
sage apologise to the King.

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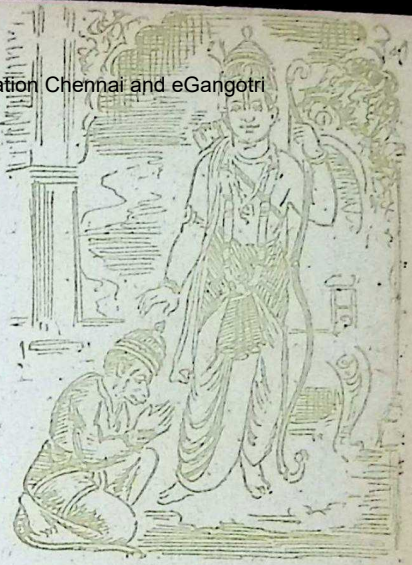
# BHAKTI

Swamdas



**To realise God by offering all one's love and devotion to Him is Bhakti Yoga.**

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**From childhood onwards, everyone normally loves his or her parents, brothers, sisters, husband or wife, children and so on.**

**As love is innate to one's nature, there is nothing new to be acquired and no pain is to be taken to cultivate it.**

**This article is based on Swamiji's speech at Geneva during his last visit to Europe.**

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upon God as your child, as Yashoda did in relation to Krishna. In the practice of this devotion, you serve, feed and look after God generally as a mother does in the case of her child.

The fifth is *Madhura-Bhakti.* Here, the relationship between the devoteee and God is sweet and loving beyond compare. They feel one with each other, and still maintain a separateness for the sake of enjoying the bliss of the play of love between them. This is oneness in separation and separation in oneness. This was the relation between Radha and Krishna. This Bhakti is called *Prema-Bhakti.*

The sixth and last is *Bhakti,* or *Gopi-Bhakti.* T rightly taken to be the h form of Bhakti. Whenever and Krishna, after a long s tion, were brought together b efforts of the Gopis, they u identify themselves alter with Radha and Krishna and the bliss resulting from the ing, and also feel immense d by being merely witnesses to beatific reunion. This is r considered the acme to Bhâkti leads the soul.

---


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# SCENES from Ramacharitamanasa by Goswami Tulsidas

## FOR WHOM SHOULD ONE LAMENT?

Due to the uncontrollable sorrow on account of the exile of Sri Rama, King Dasaratha breathed his last. Bharata and Satrughna were away at Kekaya. Sage Vasishta took command of the situation and sent messengers posthaste to fetch Bharata and Satrughna. The old King's funeral had to be performed; a State without a king was a matter for great concern.

Not before he actually arrived at Ayodhya did Bharata know of the cause of such urgency and the nature of the calamity which overwhelmed him completely. His first reaction was of course, the deep sense of bereavement, and at such tragic circumstances. Like a child that his innocence was, he started sobbing.

At that time Kula-Guru Vasishta placed his hand on Bharata's shoulder and comforted him saying: "My child! Your father is the last person over whom anybody should mourn. He had accomplished what all a man born in this world should, and richly so. As a result of his just and noble acts, the fourteen worlds are full of praise for him. Certainly he does not deserve lamentation. Would you care to hear whom should we lament? Listen."

"सोचिअ बिप्र जो बेद बिहीना।
तजि निज धरम बिषय लय लीना।"

You should grieve for that *brahmin* who has not learnt the Vedas and who, abandoning his *dharma*, indulges himself in the pursuit of pleasure and sense objects.

"सोचिअ नृपति जो नीति न जाना।
जेहि न प्रजा प्रिय प्रान समाना॥"

That *kshatriya* is to be mourned

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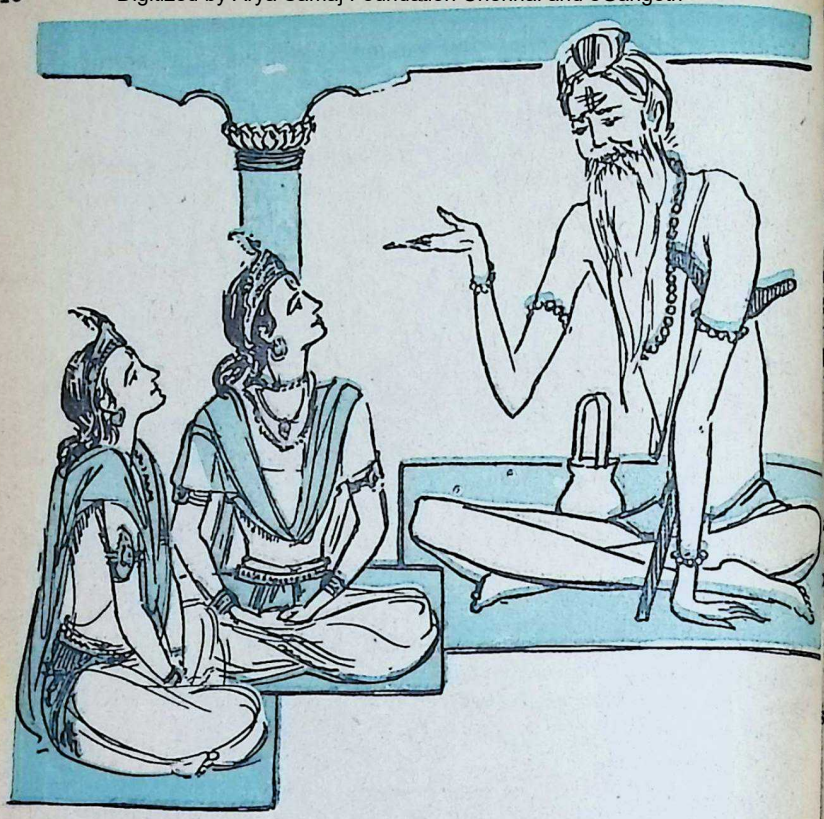

who has not learnt statecraft and does not love his subjects as his own life.

"सोचिय बयस कृपन धनवान्।
जो न अतिथि सिव भगति सुजान्।"

That *vaishya* should be mourned who is rich, but niggardly, inhospitable and lacks Shiva-*bhakti*.

"सोचिअ सूद्र विप्र अवमानी।
मुखर मानप्रिय ग्यान गुमानी॥"

You should grieve for that *shudra* who dishonours the *brahmin*, is garrulous, ambitious a conceited over his own att ments.

"सोचिअ पुनि पतिवंचक नारी।
कुटिल कलहप्रिय इच्छाचारी॥"

That woman has to be grie over who double-crosses her h band, is foul, quarrelsome a self-willed.

"सोचिअ बटु निज ब्रतु परिहरई।
जो नहिं गुरु आयसु अनुसरई॥"

You must feel sorry for t

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*rahmacharin* who breaks his vow nd disobeys his *guru's* behests.

सोचिअ गृही जो मोहबस, करइ करम पथत्याग।
चिअ जती प्रपंचरत, बिगत बिबेक बिराग॥'

You must grieve for that house-older who, out of a false sense, ives up his *dharma,* as also the *adhu* who, casting aside his wis-om and non-attachment, pursues he material ways of the world.

"बैखानस सोइ सोचै जोगू।
तपु बिहाइ जेहि भावइ भोगू॥"

The lot of that *Vanaprastha* is amentable who, casting aside his *apas,* indulges in the pursuit of leasure.

"सोचिअ पिसुन अकारन क्रोधी।
जननि जनक गुरु गुरु बंधु बिरोधी॥"

You must likewise grieve for the landerer, the man of unprovoked anger, one who is at enmity with his father, mother, preceptor or kinsmen.

"सब बिधि सोचिअ पर अपकारी।
निज तनु पोषक निरदय भारी॥"

More. Pity him who injures others, is selfish to the core and merciless to others.

"सोचनीय सबहीं बिधि सोई।
जो न छाँड़ि छलु हरिजन होई॥"

Above all, grieve for him who does not serve Hari with a clean heart.

"सोचनीय नहिं कोसलराऊ।
भुवन चारिदस प्रगट प्रभाऊ॥"

But the King of Kosala (Dasaratha) whose fame has spread to the fourteen worlds is not be mourned.

---

*Death does not mean an end of all effort. The Eternal Law, which we term God, will be a mockery if death were the end of such effort. 'Hereafter' is a mystery into which we may not peep. We should have enough faith to know that death after a life truly lived is but a prelude to a better and richer life.*

—Mahatma Gandhi.

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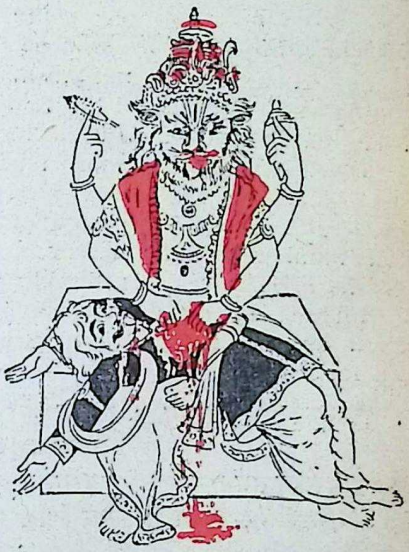
SCENES from NARAYANEEYAM of Narayana Bhattadiri

# NARASIMHAVATARA



स्तम्भे घट्टयतो हिरण्यकशिपोः कर्णौ समापूर्णय-
न्नापूर्णज्जगदण्डकुण्डकुहरो घोरस्तवाभूद्रवः।
श्रुत्वा यं किल दैत्यराजहृदये पूर्वं कदाऽप्यश्रुतं
कस्मः कश्चन सम्पपात चलितो ऽप्यंभोजभू-
र्विष्टरात्।

When Hiranyakasipu struck down the pillar, there arose Thy terrific roar piercing his ears which made all the animate and inanimate things of the entire Universe tremble with fear. That unheard-of roar instilled an unexplained fear in the heart of the Asura-King. Even Lord Brahma came down from Satyaloka wondering what untimely calamity awaited the Kalpa!

दैत्ये दिक्षु विसृष्टचक्षुषि महासंरंभिणि स्तंभतः
संभूतं नृमृगात्मकं नमनुजाकारं वपुस्ते विभो।
किं किं भीषणमेतदद्भुतमिति व्युद्भ्रान्तचित्तेऽ-
सुरे
विस्फूर्जद्बलोग्ररोमविकसद्वर्ष्मा समाजृंभथाः॥

When the Asura, greatly agitated, looked about on all sides for the source of the terrifying roar, there appeared from the pillar Thy form which was neither animal nor human. Seeing Thy shining lion-

nine head and fearful white mane in clear outline, he stood aghast with consternation, wondering "What is this wonderful and awe-inspiring creature?"

तप्तस्वर्णसवर्णधूर्णदतिरूक्षाक्षं सटाकेसर-
प्रोत्कम्पप्रनिकुम्बिताम्बरमहो जीवत्तवेदं वपुः।
व्यात्तव्याप्तमृदारदीप्तनखमुखं खड्गोग्रवल्महा-
जिह्वानिर्गमदृश्यमानसुमहादंष्ट्रायुगोड्-
डामरम्।

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Thy rolling eye-balls shone with the lustre of molten gold. Thy mane in its movements, screened heaven itself. The space between Thy open jaws was like an open cave. Thy tongue when put out was frightening like the blade of a sword.

उत्सर्पद्वलिभङ्गभीषणहनुं ह्रस्वस्थवीयस्तर-
ग्रीवं पीवरदोश्शतोद्गतनखक्रूरांशुदूरोल्बणम्।
व्यामोल्लङ्घि धनाधनोपमधनप्रध्वाननिर्धा-
वित-
स्पर्द्धालुप्रकरं नमामि भवतस्तन्नारसिंहं वपुः॥

When Thou laughed uproariously or yawned menacingly the folds of Thy cheek-bones, rose high and low which gave Thee a more ferocious look. Thy neck was short and stout. From Thy corpulent hands numberless hefty nails stood gleaming. Thy roar resembling the thunder of clouds terrorised enemy hordes. Before that Man-Lion form I bow.

नूनं विष्णुरयं निहन्यमुमिति भ्राम्यद्गदा-
भीषणम्
दैत्येन्द्रं समुपाद्रवन्तमवृथा दोर्भ्यां पृथुभ्यामसुम्
वीरो निर्गलितोऽथ खड्गफलके गृह्णन् विचित्र-
श्रमान्
व्यावृण्वन् पुनरापपात भुवनग्रासोद्यतं त्वामहो!

"Surely this is Vishnu, I shall kill him." Saying this he ran towards Thee hurling his mace fearfully. At that time didst Thou not close in on the Asura-King with Thy mighty claws? Slipping from Thy hold, did he not return to the bout arming himself with the sword and shield exhibiting his wonderful skill? Is it not a wonder that he should do so before Thee w
wert determined to swallow
whole world?

भ्राम्यन्तं दितिजाधमं पुनरपि प्रोद्गृह्य दो
द्वारेऽथोरुयुगे निपात्य नखरान् व्युत्खाय
वक्षोभ
निर्भिन्दन्नधिगर्भनिर्भरगलद्रक्तांबु बद्धोत्सा
पायं पायमुदैरयो बहुजगत्संहारि सिंहारव

As he swung back dexterou
Thou caught the despicable As
quickly at the door-step,* pla
him on Thy thighs,* pierced
chest with Thy nails* and cleavi
his body drank the blood gushi
from his stomach with gusto, th
dering in a manner that sent a s
ver of fright through the Univer

त्यक्त्वा तं हतमाशु रक्तलहरीसिक्तोन्नम
व्यो
प्रत्युत्पत्य समस्तदैत्यपटलीं चाखाद्यमाने त्व
भ्राम्यद्भूमि विकंपितांबुधिकुलं व्यालोल-
शैलोत
प्रोत्सर्पत्खचरं चराचरमहो दुःस्थामवस्थां द

Thy majestic body was stain
all over with the blood of t
Asura. Casting the carcass awa
Thou quickly turned on the re
of the Asuras and started devou
ing them. Thereupon the ear
started shaking. The oceans edi
ed forth, the mountains tremble
and the stars fell down tumblin
In short, all animate and inanima
things of the universe were in d
drums. O! What a sight!

* These have reference to the boo
obtained by Hiranyakasipu as to ho
he should not die.

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तावन्मांसवपाकरालवपुषं घोरान्त्रमालाधरं
त्वां मध्येसभमिद्धरोषं उषितं दुर्वारगुर्वारवम् ।
अभ्येतुं न शशाक कोऽपि भुवने दूरे स्थिता भीरवः
सर्वे शर्वविरिञ्चिवासवमुखाः प्रत्येकमस्तोषत ।।

At that time Thy form looked fearful what with the flesh and blood smeared all over. Thou wert wearing the Asura's intestine like a garland. With this fearful appearance Thou stood in the midst of the hall roaring at the height of Thy anger. Thou struck terror at the heart of everyone. None dared to approach Thee. Shiva, Brahma, Indra and all the rest of them were so terrified that they stood at a distance and prayed.

भूयोऽप्यक्षतरोषधाम्नि भवति ब्रह्माज्ञया बालके
प्रह्लादे पदयोर्नमत्यपभये कारुण्यभाराकुलः ।
शान्तस्त्वं करमस्य मूर्ध्नि समधाः स्तोत्रैर थोद्गायत
स्तस्याकामधियोऽपि तेनिथ वरं लोकाय चानुग्रहम् ।।

Thou couldst not be pacified by their prayers. But at the instance of Brahma, young Prahlada walked towards Thee fearlessly and touched Thy feet. Then Thou became calm and with infinite love placed Thy hands on his head and blessed him. Whereupon he started praising Thee with prayers. Although he did not desire anything, didst Thou not grant him boons and bless the world too?

एवं नादितरौद्रचेष्टित विभो श्रीतापनीयाभिध
श्रुत्यन्तस्फुटगीतसर्वमहिमन्नत्यन्तशुद्धाकृते ।
तत्तादृङ्निखिलोत्तरं पुनरहो कस्त्वां परो लङ्घयेत्
प्रह्लादप्रिय हे! मरुत्पुरपते! सर्वामयात्पाहि माम् ।

O! Lord! Thou played this fearful drama! Whoever can go against Thy powers? As the *Nrisimhatapaniya Upanishad* describes, Thou art sublime Purity and All Powerful. Thou art incomparable and unsurpassable. Oh, Beloved of Prahlada!* Cure me of all my ailments!

---

* It is said that as he uttered this sentence, a Voice was heard from the sanctum of the temple directing Bhattadiri to call Him "Beloved of All Bhaktas" instead of "Beloved of Prahlada"

---

*The word Prahlada means great joy. In Hiranyakasipu, Hiranya means gold. Narasimha signifies the greatest among men. The lesson behind this story is therefore that by killing love of gold alone man can attain real joy*

—H. H. Sankaracharya of Hariharpur.

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# ON GANDHISM

MAHATMA GANDHI

**The Sarvodaya Day whi falls on the 30th of this mon is a day of heart-searching the part of all of us, and r dedication to the causes f which the Father of th Nation, Mahatma Gandh lived and died.**

**The following article culle from the writings of Bapu by Sri M. Yamunachary will help us in that task b presenting a correct picture of the Mahatma's ideal.**

FOR me the road to salvation lies through incessant toil in the service of my country and therethrough of humanity. I want to identify myself with everything that lives.[1]

I have presented no new principles but have tried to restate old principles. I cannot say how far the presentation is correct but it represents my honest conviction.[2]

There is no such thing as 'Gandhism' and I do not want to leave any sect after me. I do not claim to have originated any new principle or doctrine. I have simply tried in my own way to apply the eternal truths to our daily life and problems. Truth and non-violence are as old as the hills. All I have done is to try experiments in both on as vast a scale as I could do. In doing so I have sometimes erred and learnt by my errors. Life and its problems have thus become to me so many experiments in the practice of truth and non-violence.[3]

I want you to face the problems that will come before you in the spirit of what I have said. My faith in truth and non-violence is ever growing and as I am ever trying to follow them in my life. I too growing every moment: I new implications about them see them in a newer light eve day and read in them a ne meaning. I want you also to gr with me. I should not care to kn what happens after I am go Forget me, therefore, cleave not my name but cleave to the pr ciples, measure every one of yo activities by that standard a face fearlessly every problem th arises.[4]

What I have done will endur not what I have said and writte

1. Y.I.
2. Y.I., 2-12-1936.
3. Harijan, 28-3-1936
4. Harijan, 1-5-1937.

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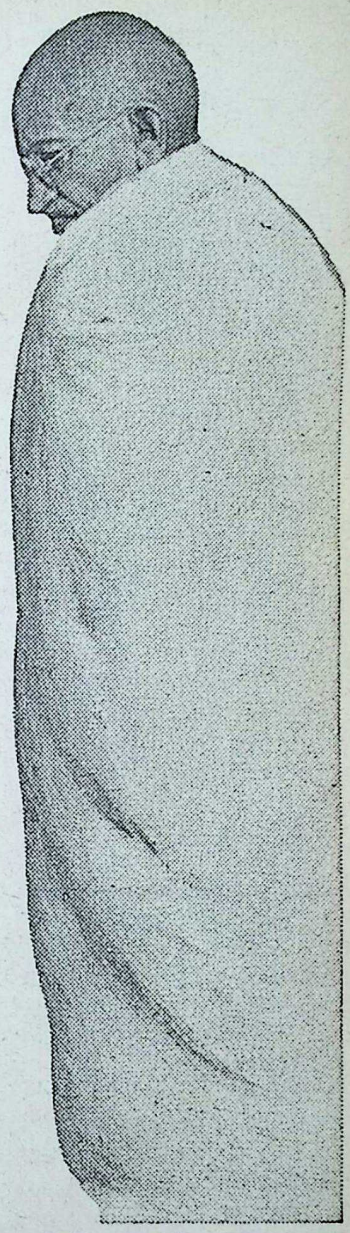
I have often said recently that even if all scriptures were to perish, one *mantra* of *Ishopanishad* was enough to declare the essence of Hinduism but even that one verse will be of no avail if there is no one to live it. Even so what I have said and written is useful only to the extent that it has helped you to assimilate the great principles of truth and *ahimsa*. If you have not assimilated them, my writings will be of no use to you. I say this to you as a Satyagrahi meaning every word of it.[5]

Let Gandhism be destroyed if it stands for error. Truth and *ahimsa* will never be destroyed, but if Gandhism is another name for sectarianism, it deserves to be destroyed. Let no one say that he is a follower of Gandhi. It is enough that I should be my own follower. I know what an inadequate follower I am of myself, for I cannot live up to the convictions I stand for. You are no followers but fellow students, fellow pilgrims, fellow seekers, fellow workers.[6]

We have to make truth and non-violence not matters for mere individual practice but for practice by groups and communities and nations. That at any rate is my dream. I shall live and die in trying to realise it. My faith helps me to discover new truths every day. *Ahimsa* is the attribute of the soul, and therefore, to be practised by everybody in all the af-



5. Harijan.
6. Harijan, 2-3-1940.

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fairs of life. If it cannot be practised in all departments, it has no practical value.[7]

There is nothing on earth that I would not give up for the sake of the country excepting of course two things and two only, namely, truth and non-violence. I would not sacrifice these two for all the world. For to me truth is God and there is no way to find Truth except the way of non-violence. I do not seek to serve India at the sacrifice of Truth or God. For I know that a man who forsakes truth can forsake his country and his nearest and dearest ones. Everywhere shall I go forth thus uttering the articles of my creed, my *kalma,* and my *Gayatri,* so that I may be true to myself and my maker.

There is always the fear of self-righteousness possessing us, the fear of arrogating to ourselves a superiority we do not possess. In judging myself I shall try to be harsh as truth, as I want others also to do likewise.[8]

I come now to what is called 'Gandhism', the ideology and the means of propagating it. The propagation of truth and non-violence can be done less by books than by actually living those principles. Life truly lived is more than books. I do not say that we may not issue books and newspapers. I only say that they are not indespensable. If we are true devotees of truth and *ahimsa,* God will endow us with the requisite intelle to solve problems. The devoti presupposes the will to understa our opponent's viewpoint. W must make a sincere effort to ent into his mind and to understar his viewpoint. That is what meant by non-violence walki straight into the mouth of violenc If we are armed with that attitu of mind, we may hope to prop gate *ahimsa* principles. Witho that, book and newspaper prop ganda is of no avail.[9]

There is always a saving clau about all my advice. No one ne follow it unless it appeals to h head and heart.[10]

I assure all my admirers a friends that they will please m better if they will forget th Mahatma and think of me simpl as Gandhi. The highest honou that my friends can do me is t enforce in their own lives the pr gramme that I stand for or to a sist me to their utmost if they d not believe in it.[11]

In every great cause it is n the number of fighters that coun but it is the quality of which th are made that becomes the deci ing factor. The greatest men o the world have always stood alon Take the great prophets, Zoroa ter, Buddha, Jesus, Mohamme They all stood alone like man others whom I can name. Bu they had living faith in themselve

*(Continued on page 32)*

7. Harijan, 1-5-1937.
8. Ibid.
9. Harijan, 13-5-1939.
10. Harijan, 15-7-1935.
11. Y.I., 12-6-1924.

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# January 26

**JAWAHARLAL NEHRU**

EVENTS crowd in upon us and because of their quick succession, we are apt to miss their significance.

Some of us give messages on every occasion exhorting people to great endeavour and even these messages become stale for repetition.

Yet, undoubtedly, January 26 (1950) is a day of high significance for India and the Indian people. It does mean the consummation of one important phase of our national struggle. That journey is over, to give place to another and perhaps more arduous journey. A pledge is fulfilled and the fulfilment of every pledge gives satisfaction and strength for future endeavour.

There is a peculiar appropriateness about this January 26, for this day links up the past with the present and this present is seen to grow out of that past.

Twenty years ago we took the first pledge of independence. During these twenty years we have known struggle and conflict and failure and achievement.

The man who led us through apparent failure to achievement is no more with us but the fruit of his labours is ours.

What we do with this fruit depends upon many factors, the basic factors being those on which Gandhiji laid stress throughout his career—high character, integrity of mind and purpose, a spirit of tolerance, and co-operation and hard work.

I can only suggest to our people that we should found our republican freedom on these basic characteristics and shed fear and hatred from our minds and think always of the betterment of the millions of our people.

We are fortunate to witness the emergence of the Republic of India and our successors may well envy us this day; but fortune is a hostage which has to be zealously guarded by our own good work and which has a tendency to slip away if we slacken in our efforts or if we look in wrong directions.

*[From his Message to the Nation, Jan. 26, 1950]*

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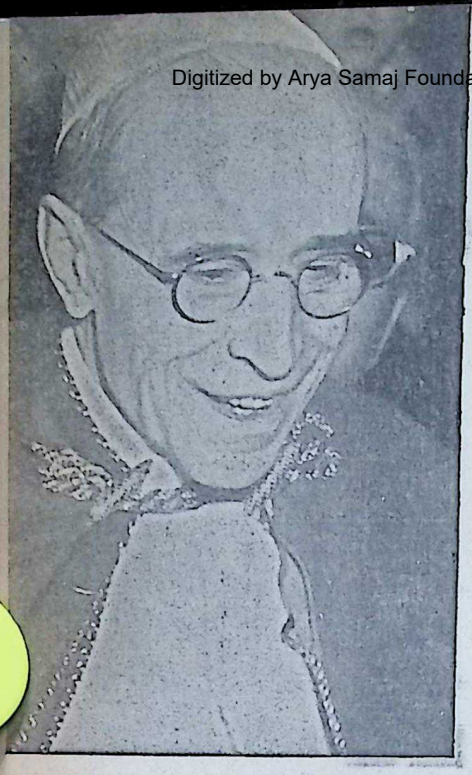

# Restore Ord

THE angel who announced to the shepherds the wonders of Christmas roused them with the encouraging: "Fear not, for I bring you tiding of great joy that shall be to all people" (Luke ii, 12).

Quite different feelings arise, on the contrary, at the news of the new technical marvels.

Once the first rush of exultation is passed, when confronted by the unlooked for mass of their increased knowledge and the effects which follow it, by this unheard-of invasion into both the greatest and the tiniest elements of the universe, men are tortured by a real anxiety: they are brought to ask themselves

if they will preserve their own c trol over the world, or if they not fall victims to their own gress.

There exist, then, deep disco in the new man who has been c ted by progress, but although th are full of danger, they are such as to justify the excess despair of the pessimists, nor resignation of the indolent.

If man's very nature is in image of God, his activity, al ought to be comfortable to Hi as philosophy teaches when it sa *"operari sequituresse"* (the wo takes its nature from the worke

It follows that man's work earth is not doomed to discord, b intended to show forth the Eter Harmony of God. In this way, t Eternal Word frees man fr slavery, saves him from fruitle concentration on himself, gives hi back hope in the paths of progre

God has handed over to men H own designs so that they may p them into operation, in their ow person and with complete freedo assuming full moral responsibili for them.

The call to humanity is no then, an invitation from God sim ply to aesthetic pleasure in the co templation of His marvellous orde

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## —Pope's Call to Humanity

# and Harmony in the World

**If humanity to-day should fail to agree on the supremacy of Moral Law, i.e., on absolute respect for the universal order and harmony, it would be difficult to foresee the destiny of nations in the near future. That is the substance of the message H. H. Pope Pius XII sent to the world on X'mas eve.**

But the call to unceasing action under obligation and strict discipline, with respect to all the paths and conditions of life.

Its activity is manifested, before all else, in a complete observance of the moral laws, whatever may be their object, whether great or small, private or public, whether a question of restraint or of positive action.

Moral life is not confined to what is within to such an extent that it does not likewise, in its effects, influence the harmony of the world.

Intervention in the world to maintain the Divine Order is a right and a duty and permits us lawfully to undertake all those actions, private or public or organized, which aim at, and are suited to that end.

Such intervention in no way suggests any kind of action, done in secret as if jealous of other men's contribution.

For the sake of the common good, the chief basis of action, not only of Christians but of all men of goodwill, should be the order and divine harmony in the world.

Their preservation and development should be the supreme law which ought to govern the important meetings between men.

If humanity today should fail to agree on the supremacy of this law, i.e. on absolute respect for the universal order and harmony in the world, it would be difficult to foresee what would be the proximate destiny of nations.

The need for this agreement has been felt in practice when, lately, some specialists in the modern sciences have expressed doubts and internal disquiet at the development of atomic energy.

Whatever may be, at present, the result of their deductions and

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resolutions, it is certain that the doubts of these men of the highest standing were directed at the problem of existence, the very foundations of order and harmony in the world.

At the present time, one must be convinced that, on the preservation of these benefits, order and harmony, every resolution ought to depend when there is discussion of either developing or abandoning completely the achievements which are within the scope of man's ability.

Nowadays, an apparently blind fascination for progress leads nations to overlook evident dangers, and not to take account of quite considerable losses.

Everyone is indeed aware how the development and the application of any invention to a military purpose almost everywhere brings harm out of proportion, even in the political sphere, to the advantages which are derived from them and which could be secured by other paths at less cost and danger, or be quite simply postponed to a more convenient time.

Who can give an accurate calculation of the economic damage from progress which is not inspired by wisdom?

Such quantities of material, such sums of money derived from saving and the result of restrictions and toil, such expenditure of human labour taken away from urgent needs, are consumed to prepare these new arms, that even the wealthiest nations must fore the times in which they will gret the dangerously weaker harmony of the national econo or are in fact already regretting though they endeavour to conc the fact.

To a person pondering and for ing a judgment on the actual st of affairs—and always allowi for the right of self-defence—t present-day competition betwe nations in demonstrating their dividual progress in war equ ment assuredly offers new "sig in the skies," but even more, sig of pride, that pride which produc on earth wide differences betwe souls, nourishes hatreds, prepar the way for conflict.

May the advantage, then, go the man who, making use of th liberty of spirit which is derive from a truly broad understandi of things, recovers in the objecti consideration of events that pea and stability of soul which has source in the Divine Spirit who, His constant presence, holds t world in His care.

But finally, that to which the su porters of the Divine Harmony the world have been invited direct their best efforts, is the pr blem of peace.

May "the Prince of Peace," fro the crib of Bethlehem, be pleas to fill up what is particularly wan ing today in the realization of t order and harmony desired in th world by its Creator.

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C Rajagopalachari

# THE CARPENTER'S WIFE

ONE of Sri Ramakrishna's disciples once obtained a government job, and put to him the question if it was right to work for wages. Sri Ramakrishna said, "My man, you took up the job to support your mother. What you did was right. It would have been wrong if there was not this need. Keep the appointment and serve God."

Some obtain wealth and power and become thereby proud and arrogant. Men think highly of the rich and powerful. But how long will wealth and power last? When we die, our wealth and power will not come with us. Why then should we make much of them? A rich man tends to forget that there are much richer men than he compared to whom he is but a beggar.

As soon as it is dark, fireflies rise in the sky. These flies, no doubt, think, "It is we who brighten up the whole world with our light. There is none like us." But very soon the stars begin to shine in the sky. Then the fireflies become humble and ashamed. They realise "Oh, those stars in the sky are brighter than we are. So, we must not think too much of our glory." Then the full moon rises and the stars become dim before her brightness. The moon shines in all its glory and thinks in its pride, "There is none so bright as I. I fill the whole earth with my light." Suddenly the eastern sky is bright with the sun. Where is the moon now? Look at this, be rich, and be modest," said Sri Ramakrishna.

"Water flows freely under a bridge; it does not stagnate and emit a foul smell. Keep money moving in the same manner. Let it not stagnate in your hands. It may get impure and emit a bad odour. Allow it to flow and do good. Make money your servant. Take care that it does not become your master.

"Look at the Carpenter's wife. With one hand she pushes the grain into the mortar. Her other

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hand pats the child on her lap. And all the while she is talking and higgling with the man who comes to purchase beaten rice. Though engaged in many things, she takes care that her fingers do not get crushed under the pestle. In the same way, though engaged actively in worldly life, keep God constantly in your mind and walk on the straight path.

"Look at that little lad whirling round and round that post. He clings firmly to the post. However fast he may turn, he keeps firm hold of the post. Even so hold fast to God and whirl round in worldly life.

"Look at village girls carrying waterpots on their heads. First a big pot on the head, on it a smaller pot, and on that a still smaller pot. Though all the pots are full of water, not a drop falls out as she walks. She walks along and talks about her family affairs and all kinds of things. You should your family life with the skill. You should follow straight path, unswervingly, ever you do."

No harm will arise if everyth is done in a spirit of dedication God. This is Karma Yoga and is also Bhakti Yoga.

"When we cut a jack fruit, smear our palms and fingers oil. Then the jack gum will stick to the hand. We can cut jack and pull out the pulp. In same way, we must lead family life with steadfast devo to God. If we do so, the atta ments of wealth and pleasure not stick to us. The mind too not grieve in the face of troub

[From *Sri Ramakrishna Upanis* by Sri C. Rajagopalachari, publish and copyrighted by Sri Ramakrish Math, Mylapore, Madras-4, who h kindly permitted us to quote.]

[*To be continue*

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## ON GANDHISM—*contd.*

and their God, and believing as they did that God was on their side, they never felt lonely.[12]

There is something within me impelling me to cry out my agony. I have known exactly which it is. That something in me which never deceives me, tells me, "You have to stand against the whole world although you may have to stand alone. You have to stare t world in the face, although t world may look at you with blo shot eyes. Do not fear. Tru that little thing in you which sides in the heart and says: 'Fo sake friend, wife, all, but testify that for which you have lived a for which you have to die.'"[13]

[*Courtesy:* Navajivan Trust

12. Y.I., 10-10-1939.

13. B.C., 9-8-1942.

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# Why Sarvodaya?

Jayaprakash Narayan

SOME years back my journey took a turning where I parted company. That parting began with what has come to be grandiloquently known as *jeevandan*, but which was no more than a decision to withdraw from party-and-power politics and devote the rest of my life to the *Bhoodan* and *Sarvodaya* movement.

The same old beacon-lights of freedom, equality and brotherhood that had guided the course of my life and brought me to democratic socialism, drew me onwards around this turning of the road. My regret is that I did not reach this point in my life's journey while Gandhiji was still in our midst.

However, some years back it became clear to me that socialism, as we understand it to-day, cannot take mankind to the sublime goals of freedom, equality, brotherhood and peace.

Socialism, no doubt, gives promise to bring mankind closer to those goals than any other competing social philosophy. But I am persuaded that unless socialism is transformed into *Sarvodaya*, those goals would remain beyond its reach; and just as we had to taste the ashes of independence, so future generations might have to taste the ashes of socialism.

My final break with Marxism, though not with politics, had come during the three weeks' fast at Poona. It was then that a long process of questioning started by

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the Russian purges came to an end and it became clear that materialism as a philosophical outlook could not provide any basis for ethical conduct and any incentive for goodness.

If man and his consciousness and the society and culture which he has built up are mere manifestations of matter—howsoever dialectically active—I can see no reason why in such a society, any one should try to be good, that is, be generous, kind, unselfish. Why should then one feel sympathy with those who are weak, poor or sick? What is matter will dissolve into matter after death. So, what incentive can there be for moral behaviour?

Lust for power or wealth, or desire to win the acclaim of the people, or the regard of one's peers, may be incentive to action. But such incentives can have no concern with valuations of right or wrong. Ethical ideas have no doubt a history and a social origin, but when the individual begins to question his inherited standards of conduct and asks himself why he should act ethically, materialism offers him no answer.

A person may have grown up with the ideals of social service, sacrifice, freedom, equality and the rest. But if he begins later to ask himself why should he subscribe to those ideals at all and put himself to trouble and loss on their account, the philosophy of materialism, dialectical or otherwise, would not be able to give him any s factory answer.

I am not suggesting that am philosophical materialists th have not been examples of gr sacrifices for noble causes. W I am suggesting is that their act was not consistent with their ph sophy.

A way out of this difficulty m be the assumption that the hum being is an automaton, that behaviour is wholly conditio and that he has no choice of act and no freedom of will. On assumption, of course, Marx Lenin could not help work suffer for the exploited peoples the earth. But I doubt whet even the most bigoted Marx would be prepared to reduce m to such a mechanical entity. I deed, the whole Marxian theory revolutionary leadership is ba on the assumption of free will.

A great debate has raged in losophy whether matter came fi or consciousness. The point that no matter which came fi there are to-day modes of existe that may be described as ma and consciousness. The mist Marxism made was to assume t consciousness (whatever its orig could be understood in the sa manner as matter. It did realise that the laws of ma cannot be applied to the realm consciousness. The study of m ter is an objective explorati whereas that of consciousness subjective realisation. The st of matter, the objective explorati

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science in short, is necessarily amoral.

The Marxist (and the materialists generally), having reduced consciousness to a behaviour of matter, naturally knocked the bottom out of ethics. They talk a good deal no doubt of revolutionary ethics, but that is nothing more than the crassest application of the theorem that the end justifies the means. Once an individual persuades himself, sincerely or otherwise, that he is on the side of the revolution (or the Party or the people) he is free to commit any infamy whatever.

Not only the Marxists and materialists, but also those who differ from them in philosophy attempt to understand consciousness by the methods of science. Mental science also, therefore, provides no basis for moral behaviour. Nor is it ever possible for science to understand consciousness, which can only be subjectively experienced. Subjective experience is by its very nature incapable of being expressed in material categories. Therefore, all the mystics and yogis who had experience of subjective reality, or absolute consciousness, have been unable to express it in any language. As Roger Godel has said: "The philosopher *thinks* his philosophy, the sage *lives* his wisdom."

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*Immortal India—89*

J. H. DA

# YAMUNA

RIVER YAMUNA is one of the great rivers of India and closely related to river Ganga in many ways. Like Ganga she has her source from the Himalaya mountain and she also drains a very large area with her own waters and also with the waters of her canals. She ultimately meets river Ganga at Prayagaraja (Allahabad) which is also known as the Trivenisangama, being the meeting place of rivers Ganga, Yamuna and the concealed river Saraswati.

River Yamuna rises in the Himalaya mountain about 8 miles to the west of the mountain peak known as Bandarpunch. About 4 miles from the glaciers from which river Yamuna rises is the temple of Jamnotri having an image of Goddess Yamuna.

This river is described by the name of Diamouna by Ptolemy, Jomanes by Pliny and Jobares by Arrian. Legend says that the monkey-chief Hanuman had gone to Lanka in search of Sita. He had set fire to Lanka with the help of his burning tail and after putting Lanka on fire, Hanuman came to this peak of Bandarpunch and there extinguished the fire in his tail. This is the explanation given of the name of this peak which called Bandarpunch. After passi through the sacred shrine of Ja notri this river Yamuna moves the Himalayan area for about miles, gathering strength fr small streams. While passi through the Siwaliks it mee river Tons and emerges fr the Siwalik range at Khar which is about 95 miles from t source of river Yamuna. Ne Fyzabad it becomes a big river and from this place onwards cana have been taken out from Yamun

Near the glacier from whic river Yamuna rises there are number of hot springs from whic issues forth boiling water. As it not possible to bathe in the co water of the glacier nor in the bo ing water of the hot springs ther have been constructed *kund* where hot and cold water is mixe Yamuna passes by Delhi, Bagpa Brindaban, Mathura, Mahavan Agra, Firozabad, Etawah, Kalp Hamirpur etc. and ultimately join Ganga at Allahabad. Numerou railway bridges are constructe over this river.

Hastinapur was near river Ganga while Indraprastha and modern Delhi have been on the bank o Yamuna. The capital of India has

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been for a longer time on the bank of Yamuna, though between the two rivers, Ganga is given precedence. Both of them drain a very large area of North India, particularly the Uttar Pradesh. The tract of land between Ganga and Yamuna extending from Prayaga to Haridwar is known as the land of *Antarvedi, Sasasthali* and *Brahmavarta.* This is the sacred region which was the principal seat of Brahminical culture and it is said that "the tract between river Kalindakanya (Yamuna) and Mandakini (Ganga) is the sacred spot of the origin of Aryan brahmins," who subsequently spread themselves in different parts of India.

River Yamuna, according to legend, is the daughter of the Sun-God and the sister of Yama. Yama was the son of Vivaswat and his wife Sanjna. It is said that as Sanjna was unable to bear the lustre of her husband. the Sun-God, she used to close her eyes when the Sun-God approached her. The Sun-God got irritated and angry over this and cursed her to the effect that she would give birth to a son who would take the life of everybody. This son was Yama, the God of Death. According to another Puranic version, Yama and Yami were the twins being the son and the daughter of Vivaswat and Sanjna. According to *Bhagavata* 6-6-40 and 41, Vivaswat had three children through his wife Sanjna, namely Sraddhadeva (who was a Manu), Yama and Yami (Yamuna). This very Sanjna assumed the form of a mare and through Surya she gave birth to the two Asvinikumars. This Vivaswat or the Sun had another wife called Chhaya who is also sometimes called the counterpart or shadow of Sanjna. This Chhaya gave birth to the planet Sani (Saturn), Savarni Manu and a daughter called Tapati. This Tapati married Samvartaka and gave birth to Kuru who became the founder of the Kuruvamsa. These two wives of Vivas-


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wat, namely Sanjna and Chhaya, are also described as the two daughters of Visvakarma in *Bhagavata* (8-13-8). This Yami or Yamuna, the sister of Yama, is also described as Yami-Vaivaswati. It is stated in *Skandapurana* that Yamuna called her brother Yama for a dinner on the second day of the bright half of the month of Kartika and Yama, being highly satisfied with the sumptuous dinner, blessed Yamuna and further added that whoever being a brother takes a dinner at the place of his sister on the second day of the bright half of the month of Kartika would enjoy eternal happiness. This practice of taking a dinner at the place of one's sister on this specified day still continues and brothers give costly presents to their sisters after having been nicely fed. On the holy spots of pilgrimages situated on the bank of river Yamuna, there is a special festival held on this day, and particularly at Mathura it is considered a special merit to take a bath in the river Yamuna on this day. As a matter of fact the whole of the month of Kartika is particular sacred for taking a bath in Yamu at Mathura. It is stated that t best time for taking a bath at P yaga is the month of Magha, t best time for taking a bath Ganga is the month of Vaisakh and the best time for taking a ba at Mathura in river Yamuna is t month of Kartika. Out of the v rious holy spots situated on t river Yamuna, Mathura is pr eminent because it was at th place that Lord Krishna was bor In *Vishnupurana*, it is stated th one who worships God Janardan on the bank of river Yamuna Mathura on the twelfth of th bright half of Jyeshtha and offer *pindas* to ancestors acquires grea merit.

Ganga and Yamuna are both equally sacred but on account o the precedence given to Ganga, tha river is more venerated. There i a special merit in drinking th water of Yamuna. "One who take even a mouthful of the Yamun water secures the merit of perfor

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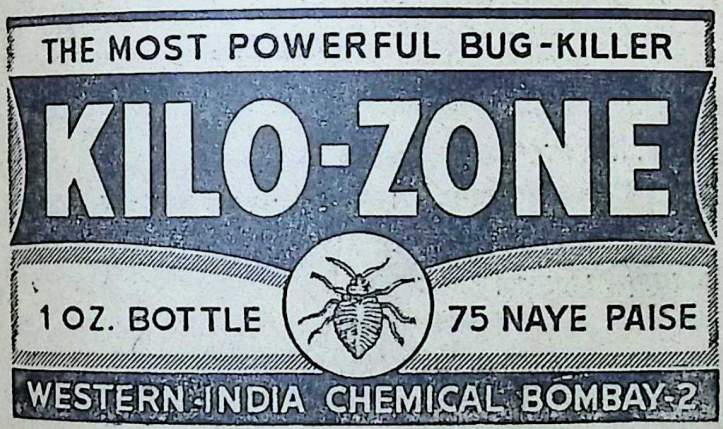
ning a Somayaga". Gifts given on
he bank of Yamuna yield enor-
ous rewards. There is also a
special merit of performing Gaya-
*ri japa* on the bank of this river.
one performing the worship of
Kesava, Siva or the Sun on the
ank of Yamuna is considered spe-
ially blessed. One is enjoined to
ave a fast on the Ekadasi day. and
o worship Vishnu after taking his
ath in river Yamuna on the Dwa-
asi day.

Near Kalpi in a small island in
he waters of river Yamuna it is
aid that Vyasa, the author of the
*Mahabharata*, was born. The river
Yamuna is thus connected with the
births of Krishna Vasudeva and
Krishna Dwaipayana Vyasa.

The first canal of Yamuna was
pened under the British occupa-
ion in 1830 A.D. The work was
started in 1823 A.D. Since then it
has been largely extended. It sup-
plies water to the districts of Saha-
ranpur, Muzaffarnagar, Meerut, etc.
It is known as the Eastern Yamuna
Canal. The Western Canal irri-
gates the districts of Ambala, Kar-
nal, Hissar, Rohtak, Delhi, etc.
This canal was originally construc-
ted in 1356 A.D. by Feroz Shah III
who required water for his royal
gardens at Hissar and Hansi. In
1568 A.D. Akbar repaired this
canal. Shah Jahan again got it re-
paired and reconstructed the same
in 1626 A.D. After the decline of
the Moghul empire, this canal had
got choked up. Its different bran-
ches were re-opened in the British
period.

Numerous rivers like Banganga,
Chambal, Betwa, etc. meet Yamu-
na on the way. Yamuna ultimate-
ly meets Ganga at Allahabad which
is 860 miles from her source. The
place from which river Yamuna
rises is also known as the Kalinda



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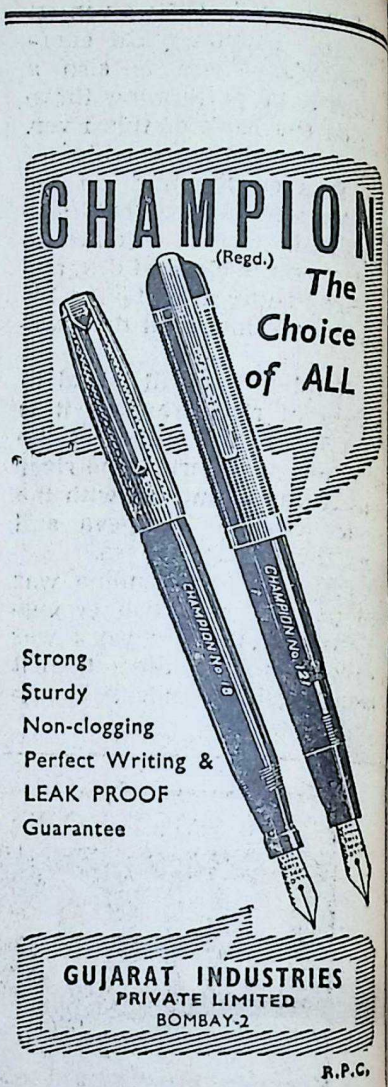
mount and therefore Yamuna is known as Kalindakanya or the daughter of the Kalinda mount. The waters of river Yamuna are slightly black or bluish in colour while those of river Ganga are white, and at Prayaga where these two rivers meet one can easily distinguish the white and black waters of Ganga and Yamuna. The young age of Krishna was passed on the banks of river Yamuna, with which are associated his numerous sports. Kalindi is also the name of a wife of Krishna. Madhusudhana Saraswati in his famous commentary on *Bhagavad Gita* has stated in a verse "Let some yogins visualise if they can the indescribable and the highest lustre, which is devoid of all qualities and action, through their controlled mind which constantly practises contemplation. But so far as we are concerned. let *that lustre* be constantly gazed upon by us with a sense of eternal wonder—that Extraordinary Blue Lustre (i.e. Lord Krishna) which runs on the sandy banks of river Yamuna."

ध्यानाभ्यासवशीकृतेन मनसा तन्निर्गुणं निष्क्रियं
ज्योतिः किंचन योगिनो यदि परं पश्यन्ति
पश्यन्तु ते ।
अस्माकं तु तदेव लोचनचमत्काराय भूयाच्चिरं
कालिन्दीपुलिनेषु यत् किमपि तन्नीलं महो
धावति ॥

—*Gudharthadipika 13-1.*

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# QUESTION BOX

ANSWERS by K. M. Munshi

**Kulapati Sri K. M. Munshi has kindly agreed to answer in these columns questions from readers of Bhavan's Journal on topics falling within the scope of the Journal.**

404

Sri S. L. Narasimha Rao, Secunderabad,

Q: *Why our Government does not make Sanskrit the national language now since Sanskrit was the royal language in our ancient India?*

A: Sanskrit is the parent national language of India, but its knowledge is restricted to a few men in the country and in spite of its great elasticity, it has not the fluidity of the spoken language of the day. It can only serve as a reservoir of strength and richness for our national language.

405

Sri Prakash, Parsa, Karepelli P.O. Dornakal.

Q: *How do you justify the action of Draupadi in choosing five husbands and is it true Bharatiya culture?*

A: (1) Today, in the Himalayan districts, particularly in Jansan Bawar, there are several communities of staunch, orthodox Hindus, where custom sanctions one wife between several brothers. Kunti, having lived in the Himalayas, apparently thought that following that custom would provide a strong bond between her sons.

(2) Polyandry—one wife having several husbands—is customary in many old tribes in different parts of the world.

(3) The Pandavas as well as Draupadi held that the marriage tie is sacrosanct. This concept of marriage is a fundamental value of Bharatiya culture, and therefore Draupadi is recognised as a Sati.

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406

Sri T. K. Purkayastha, Shillong.

Q: *Kindly tell me what is actually meant by 'Swabhava' (Chapter V, Verse 17 of* Bhagawat Gita). *How has it been originated and how does it work?*

A: (1) Swabhava is the individual temperament of a man which determines his aptitudes, tendencies and possibilities. It may, by its native urges, aspire towards light, activity, acquisition or subservience.

(2) Swabhava is the b material in the mental a spiritual make-up of a m and his principal instrument developing himself.

(3) It is made by one's pa karma and by heredity. may be shaped or modified early influences, education a the trials and struggles in la life, but its original patte cannot change, except by:

(i) self-discipline imposed faith *(tapas)*
(ii) prayer
(iii) grace of God.

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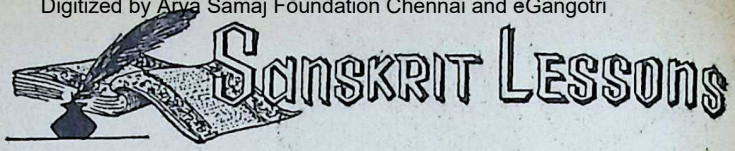


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## Lesson IV

The following verses are from the Bhagavadgītā. Kṛṣṇa is looked upon as an incarnation of God. He is he adored as such:

| | | | |
|---|---|---|---|
| त्वमादिदेवः | | पुरुषः | पुराण- |
| tvamādi-devaḥ | | puruṣaḥ | purāṇa- |
| thou first god | | person | ancient |
| स्त्वमस्य | विश्वस्य | परं | निधानम् |
| stvamasya | viśvasya | paraṁ | nidhānaṁ |
| thou of this | universe | supreme | supporter |
| वेत्तासि | वेद्यं च | परञ्च | धाम |
| vettāsi | vedyam ca | parañca | dhāma |
| thou knowest | worthy to be known, and | supreme and | mansion |
| त्वया | ततं | | विश्वमनन्तरूप |
| tvayā | tataṁ | | viśvam ananta-rūpa |
| by thee | is spread | | universe infinite-form. |

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"Thou the first God, the Person Ancient, and the supporter of the universe! Thou knowest (all) and art worthy to be known; thou art the supreme mansion, and by thee this universe is spread out, o thou! Infinite in form!

| | | |
|---|---|---|
| वायुर्यमोऽग्निर्वरुणः<br>vāyur-yamo-'gnir varuṇaḥ<br>god of wind, god of death<br>god of fire, god of ocean | | शशाङ्कः<br>śaśāṅkaḥ<br>the moon-god |
| प्रजापतिस्त्वं<br>prajāpatistvaṁ<br>god of creation<br>thou (art) | | प्रपितामह श्च<br>prapitāmahaś ca<br>great grand<br>father and |
| नमो<br>namo<br>salutations | नमस्तेऽस्तु<br>namaste-'stu<br>salutations unto thee | सहस्रकृत्वः<br>sahasra-kṛtvaḥ<br>thousand times |
| पुनश्च<br>punaśca<br>again and | भूयोऽपि<br>bhūyo'pi<br>again and again | नमो<br>namo<br>salute |
| | | नमस्ते<br>namaste<br>salutations to thee. |

'Thou art Vāyu, Yama, Agni, Varuṇa, the Moon, Prajāpati, and the great grand father. Salutations, salutations unto thee, a thousand salutations. Salutations unto thee again and again, salutations unto thee.'


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*Teacher:*—Supposing some one comes to your house, how you welcome him?

*Student:*—We say "Svāgataṁ".

*Teacher:*—How many words are there in it? Can you sp it up?

*Student:*—Yes, it is 'svā' + 'gataṁ'.

*Teacher:*—No, it is su + āgataṁ. The formula for the combination of such words is as follows:—

(1) If after इ (i) or ई (ī) any vowel except i or ī com the preceding i or ī changes into य् (y).

(2) If after उ (u) or ऊ (ū), any vowel except u or ū com the preceding u or ū changes into व् (v).

(3) If after ऋ (ṛ) or ॠ (ṛ long) any vowel except ṛ or (long) comes, the preceding ṛ or ṛ (long) changes in ṛ (r).

(4) If after ऌ (lṛ) or ॡ (lṛ long), any vowel except lṛ or (long) comes, the preceding lṛ or lṛ (long) chang into ऌ् (l).

(5) If any vowel except अ comes after ए (e), the preced ing ए becomes अय् (ay).

(6) If any vowel comes after ऐ (ai), the preceding becomes आय् (āy)..

(7) If any vowel except अ comes after ओ (o), the prece ing ओ becomes अव् (av).

(8) If any vowel comes after औ (au), the preceding becomes आव् (av).

[*To be continued*]

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# Bhagawan Parashurama

## PART IV: ON THE BANKS OF THE NARMADA

K. M. Munshi

### PREVIOUS STORY

*This Part is a sequel of the saga of the conquering Aryans. The first Part was published as a serial in the Journal under the title 'The Woman that was Goddess'. The second Part dealt with the boyhood of Parashurama or Rama of the Battle Axe, the son of Sage Jamadagni, descendant of Bhrigu. The third Part dealt with Rama's efforts at unification of the Yadavas.*

*Rama is born to Renuka, the wife of Jamadagni, in the ashrama of the Bhrigus in Aryavarta. On account of differences with Sage Jamadagni who wants Rama to be brought up not as a warrior but as a sage, Kavi leaves for Bhrigugram. The child Rama goes in search of him and, on the way, is captured by strange men who want to offer him as a sacrifice to their unAryan deity. Rama escapes and is ultimately found by Kavi.*

*Six years after Rama's return, Sudasa, the king of the Tritsus and brother of Loma, invites Sage Vasishtha to be his High Priest in the place of Sage Vishwamitra. Vishwamitra presides over King Harishchandra's human sacrifice, but Shunahshepa, the boy who was intended to be sacrificed, is saved by God Varuna.*

*Young Arjuna, otherwise called Sahasrarjuna, the king of the Haihayas, wants to marry Loma, the sister of King Sudasa. When he is not able to do so on account of the curse of Jamadagni, he kidnaps her to his Anupadesha on the Narmada. Rama, though a boy, is devoted to Loma. He therefore persuades Arjuna's General, King Bhadrashrenya, to take him also with Loma. They arrive by boats in Saurashtra.*

*Arjuna, being angry with Bhadrashrenya, removes him from the office of the Commander of the Haihayas. Then he leaves for a war in the South.*

*In the meantime, Rama, though a boy, organizes and strengthens the Yadavas. Revat, the king of the Sharyatas, a tribe living in the adjoining territory, prepares for a war of utter destruction against King Bhadrashrenya. Rama decides to take up the challenge, but wants to wage the war in his own way. He foils the Sharyata conspiracy.*

*We are introduced to Mrigarani at Mahishmati.*

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# 2. MRIGA'S PLANS

WHEN Bhadrashrenya entered the room, all the three realised that the partnership which had subsisted between them for years had been dissolved.

Mrigarani, who made it a point never to forget her position, stood up and bowed with folded hands before Bhadrashrenya. Guru Mrikund extended his hand and blessed him.

'Uncle', asked Mriga with a sweet smile, 'Will you let me know what this means? You are the King's uncle, teacher, right-hand man. What is this?'

Bhadrashrenya looked at Mriga with his usual bold frankness. 'Mriga, what is the use of this talk? I have been the architect of all his royal power. Can I ever destroy it?'. The voice of Bhadrashrenya was sad with wounded affection.

'Then why do you annoy the Chakravarti? Why did you destroy the Sharyatas? Why have you raised this Bhargava to the position of a God?' asked Mrikund.

'Best of Gurus, if you want to blame me, you may. But do not forget the danger which has faced us all the time. For the last twenty years we have been trying our best to save Arjuna from his own wayward selfishness, but have not succeeded.'

'Is that the reason why you have become hostile to the Chakravarti?' asked Mriga.

Bhadrashrenya laughed right. 'I want to save him, if would let me. I know Arjuna side out, better than even know him. We planned to him married to Sudasa's si What did he do? He went Aryavarta and annoyed Sud He insulted sages like Vasis and Jamadagni, and captured most venerable among wo Renuka. He was ready to per rate an outrage on the prin whom the whole Aryavarta ready to give him in marriage. invited the curse of the great s Jamadagni. Yes, it is true th did not allow him to commit outrage on Princess Loma o kill the Venerable Bhargava. these are my faults, I am ha to have committed them. By c mitting these faults, I have sa you all from the enmity of Ar varta and the wrath of Gods.'

'And now you are intrigu against Chakravarti?' asked Mr severely.

'Intrigue! Yes. Why not?' a ed Bhadrashrenya boldly. 'He anxious to destroy me, his un who brought him up, and my davas. He removed me from office as the General of his ar He interned me in my own go appointing Kukshi as my gao I am not complaining about the things. You have no power listen to my complaints. You a

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playthings, arrogance and short-sightedness.'

'King, you are abusing your master and us,' said Mrikund.

Bhadrashrenya smiled. 'Have you not decided to destroy me and the Yadavas?' he asked.

The straightforwardness of the thing unnerved Mriga. She turned pale. Mrikund came to her rescue. 'King, you are only imagining things. I know you fully well.'

Bhadrashrenya shook his head unhappily. 'I only know that if you do not listen to me, you will have to be sorry for it.'

'But why did you destroy the Aharyatas hip and thigh?'

'It was the command of Gurudeva. He said that it was much better to have one consolidated tribe than to have two tribes warring endlessly.'

'But why did you allow him to do it?' asked Mriga.

'Because I have faith in him. I may not understand what he says, but whatever he says must be the truth.'

'How can you consolidate tribes like this?' asked Mriga. 'We have better experience.'

'Nonsense!' muttered Mrikund.

Bhadrashrenya said in a low voice: 'Best of Gurus, Bhargava wants to make one *gotra* of the sons of Manu from Sindhu to Sinhal.'

'Dreams, Dreams!' exclaimed Mrikund.

'Have we not nursed the dreams of making Arjuna the Chakravarti from Sindhu to Sinhal?' retorted Bhadrashrenya.

'How can we extend power in the way that this boy says?' asked Mriga.

'What does he understand?' asked Mrikund.

Bhadrashrenya laughed. 'He, not to understand! Mriga, he is giving to our dreams a body and a soul. We could not see the weakness of our plans. We thought it was statesmanship. But Gurudeva is right. Without the force of *dharma* to back us, we cannot establish an empire. If we do, it will not last a day. Don't make a mistake. Bhargava may be a boy in age, but he knows the life and the whole of it, as no one else does; he loves it and he wants to rescue it.'

Mriga looked at Bhadrashrenya with contempt. 'This boy will do what we could not do with our strength!'

'Yes, he would, if Arjuna would listen to him.'

'Oh, I see, I see,' said Mrikund as if what the King had said was a huge joke. 'You want Chakravarti and Bhargava both to combine in performing the miracle. Ha, Ha, Ha.'

When Bhadrashrenya left them, Mriga and the Guru looked at each other meaningfully.

'Bhadrashrenya is just as he was,' said Mriga. 'A great intriguer.'

'No, he is more dangerous than he was,' said Mrikund. 'He wants

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to control Chakravarti through Bhargava.'

For some time both were silent, both evidently struck with the same idea.

'Guru, we *must* dispose of this mad young fellow,' said Mriga firmly.

'Not the way you mean,' replied Mrikund.

'Jyamagha, the Prince of the Sharyatas, is here. You know it,' said Mriga.

'Yes. He wounded the Venerable Loma and came away here in the company of wande Aghoris. But the difficulty a him is that he wants to kill B gava.'

Mriga was silent for a wh 'Where is the difficulty? S Jyamagha to me. I will talk him. You may now go. I w come to your *ashrama* to have *darshan* of Bhargava.'

Mrikund shook his head. 'It not easy to kill Bhargava. right, we shall talk when we m again.'

[*To be continue*


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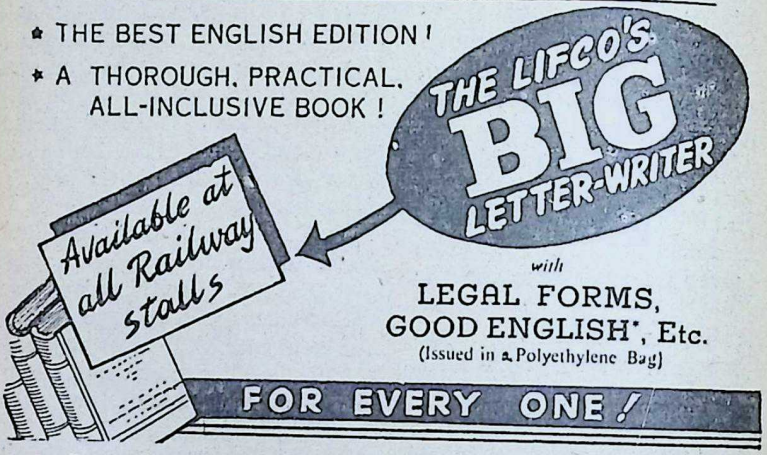


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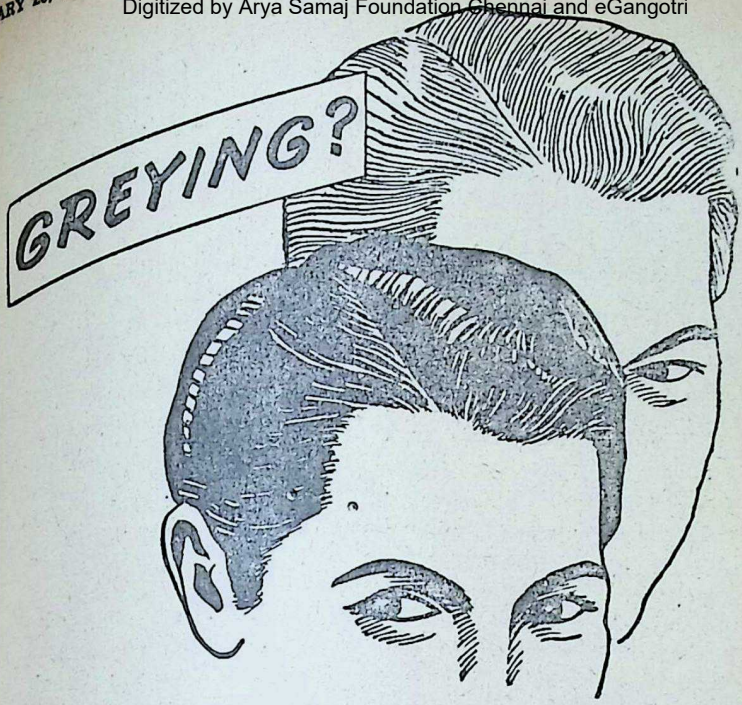


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# Karttikeya Panel at Ellora

R. SEN GUPTA

OF the Karttikeya images at Ellora, the panel in the left shrine of Ramesvara cave is of unusual interest for its having two attendant figures with animal heads—a rare representation. Scholars like Gopinath Rao and Prof. Banerjee have described the panel in the past and have identified these figures, but they do not agree.

The god with four arms standing in the centre in *samabhanga* carries in one of his left hands a *kukkuta,* and a *mayura* is by his left side, while one of his right hands holds a weapon probably the *Sakti* and the other is in *katyabalambita.* He is adorned with ornaments, a *yajnopavita,* a *udara-bandha* and wears a *karanda-mukuta.*

The figures attending on him though both appear to be alike, as goat-headed, are actually different. A closer observation will reveal that the figure to the left has a smaller face with carved horns and is that of a ram whereas the other figure to the right with the goat-head is distinguished by a longer face, the divergence of the horns with a spiral twist and the long ears.

About these figures, Rao says: "There are on either side a goat-headed attendant of Subrahmanya one of these must be Daksa Prajapati, who is said to be one of the Parivara-devatas of Subrahmanya. The figure on the left has its left arm crossed against the chest and keeps its right one as if going to close his mouth—an attitudes which show a great deal of reverence. The figure on the right of Subrahmanya has its left hand resting upon its hip and keeps something in its right hand."[1]

Prof. Banerjee first follows Rao describes the panel as "The Ellora stone panel shows a four-armed figure of the god with a cock placed in his front left hand and two goat-headed attendants one standing on either side of him. The latter evidently stand for some mythological personalities as Naigamesa or Harinigamesi."[2]

Later, modifying his earlier view he writes: "One of the left hands of the four-armed figure of the god in Ellora relief holds a cock, and he is attended on either side by two animal-headed human figures, the one on the right of god is go

1. *T. A. Gopinath Rao*—Elements of Hindu Iconography, *Vol. II, Part (1916), p. 44 and 46.*
2. *R. C. Majumdar, Ed.*—The Age Imperial Kanauj *(1954), p. 348.*

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headed and may stand for Naigameya (Chagavaktra, an aspect of the god himself). The other on his left seems to bear the head of a donkey and may thus be a representative of the Skanda-Parisadas."[3]

Thus it would appear that both of them mistook the attendant figures to be goat-headed or one of them bearing the head of a donkey. The reason for appearance of the two animal-headed attendants has not also been satisfactorily explained. An account from the *Vayupurana* would explain for the occurrence of these two animal-headed attendants. It states "that, when Karttikeya was young, to play with, Vishnu gave him a *mayura* and a *kukkuta*, Saraswati a *vayuradhvani-vina*, Vayu a *ratha-ketana*, Brahma a *chaga* and Sambhu a *mesha*."[4]

Besides the *vina* and the *ketana* the god has all other attributes referred to in the *Purana*, with a slight modification in respect to the animals who have been given each a human body. For want of details it cannot be ascertained whether the *Purana* meant the animals to be represented with human body or it is the sculptor's fancy. None the less, it is an artistic interpretation.

The associations of Brahma and Siva with goat and ram respectively are not at all peculiar. *Skanda-Purana* describes that Siva had originally seven heads, out of which

Karttikeya Panel

he gave the sixth one known as *Aja* to Brahma and *Picu*,[5] the seventh to Vishnu. Since Brahma received the *Aja*-face from Siva, he came to be known as Aja.[6] Besides, his son Daksha is also goat-headed. Siva in the Vedic literature has been described as Rudra and was equated with Agni whose *vahana* is ram. For a more graphic example the Gudimallam Linga (C. 2nd Cent. B.C.) may be cited wherein Siva holds in his right hand a ram!

3. J. N. Banerjee—Development of Hindu Iconography (1956), p. 367.
4. Free translation of Vayupurana, 72.
5. The other five faces of Siva are Sadyojata, Isana, Tatpurusha, Aghora and Vama.
6. Free translation of Skanda-Prabha-Prabha, 59.

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Though there is no definite evidence of the Chalukyas patronising the pre-Rashtrakuta excavations at Ellora, their suzerainty over this part of the country and the arrangement of sculptures in this cave such as the bracket figures, *Kalyanasundaramurti* as in cave I at Badami, the *Saptamatrikas* who nourished them and Karttikeya who favoured and gave protection to them, would suggest its author being the Chalukyas. "In some early records, the Chalukyas are described as meditating on, or favoured by, the feet of the holy Svamin or of Svami—Mahasena (Karttikeya)."[7] Even when the god is portrayed as a resplendent youth with his playmates, his role as a protector god is also emphasised by the *Sakti* he is holding in one of his right hands—an arrangement necessitated to suit the requirements of the worshippers. The absence of the *vina* and the *ratha-ketana* in answer to the *puranic* descriptions should perhaps be accounted for so. Such representation of Karttikeya along with Durga on the opposite wall and the *Kalyanasundaramurti* panel at the centre in the same shrine is also not without significance.

It may not be out of place to mention here that the so-called Desika-Subrahmanya[8] and other form of Karttikeya identi by Rao[9] in the panel of *Kalya sundaramurti* in the same cave actually Brahma and Sringi, a S gana, respectively. Brahma w three heads adorned with *jata kutas* and four arms is sitting a high stool in *paryankasana*; front right hand is broken and his front left hand is an *ajya-sth* His back right hand is *vyakhyana-mudra with an aksh ala* while in the back left hand a *padma*. Sringi on the ot hand, has three skulls to adorn crown and carries a *sringa* (ho in his left hand.

The other representations Karttikeya are as Kumara on t lap of Uma; in the Rastrakuta e cavations in Soma Skanda grou in painting (in Kailasa) and as o of the family members of Siva t gether with Ganesa, Saraswati a Laxmi (in *ardhamandapa* of cav XV & XXII). The latter is ver interesting as the same membe of the family group who are se at Ellora in the 8th Cent. A.D. e cavations with Siva again appe in Bengal with Sakti as Mahish mardini and popularly worshipp as Durga in autumn.

7. *R. C. Majumdar, Ed.*—The Classical Age *(1954), p. 228.*

8. *Prof. Banerjee also appears t have accepted the identificatio (C. f. Banerjee. Op. Cit., p. 3 Fn).*

9. *T. A. G. Rao—Op. Cit. Vol. II, Par I, p. 349-50*

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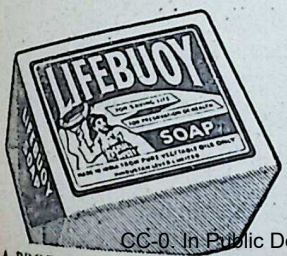
# Taking a calculated risk, Professor?

**Professor:** *Meaning?*
**Us:** Meaning this: have your ever considered
the danger from germs in dirt?
**Professor:** *Dirt? Mine's a CLEAN job, you know.*
**Us:** That, Professor, is a miscalculation:
*all* of us, wherever we are,
whatever our job, pick up ordinary,
everyday dirt. And in that dirt
are disease-carrying germs . . .
**Professor:** *Hmm. What's the solution?*
**Us:** Simple. Just bathe regularly
the healthy way
and make it a habit to—

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PRIZE WINNING ENTRY 4

# AKBAR

## THE GREAT MOGHU

• N. HARINARAYA

IT was the fifth of November, 1556. At Panipat, the battle was fought and victory was won. The formidable foe was beaten decisively and his army had fled; he himself had been wounded, taken prisoner and later slain ruthlessly.

The young Moghul Akbar—thirteen years of age—had with the help of his uncle and general, won the day. The Moghul empire which had all but slipped from his hands was now safely back in his grip. He was now not only in name but in fact the Grand Moghul, third of that illustrious line of rulers. From that time to his death in 1603, the empire was to grow from strength to strength, to march from glory to glory and his reign itself was to become one of the greatest epochs of history.

The latter half of the sixteenth century in which Akbar ruled was a period of intense religious turmoil. In Europe "men began to fight for creeds, moral codes, and systems of church government." Catholics, Calvinists, Lutherans, Huguenots, Protestants were ranged against one another, each claiming superiority for their own theological ideas. They called
viations from their ideas and co
heresy; and to be accused of he
sy was a dangerous thing then,
it meant certain death.

The Spanish Inquisition
most active, suppressing the op

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ents of Catholicism ruthlessly. In rance, the Catholics and Hugue- ots were at grips with each other. n the Netherlands and Germany, he Calvinists and the Lutherans rned the tables on the Catholics d showed they were no less ruth- ss than the latter in suppressing retical notions which went gainst their creeds.

Even in England, where Eliza- th ruled, toleration was no more evidence. It was heresy not nly to oppose established theolo- ical ideas but also to disprove ac- epted scientific ideas. The great alileo, who ventured to differ from he accepted concept of the uni- erse, had to face the terrible oman Inquisition and to retract he truth publicly to save his skin. ut Gicrdono Bruno was more un- ortunate and was burnt to death t the stake for a similar heresy in 600.

It is against this medieval sett- ng of religious intolerance that kbar's rule had to be viewed to rasp its great significance. While he contemporary world was seeth- ng with religious conflicts, Akbar trove hard to maintain peace and oodwill among his subjects be- nging to various faiths and to read religious tolerance. While lsewhere rulers persecuted men ho held views alien to the esta- lished religion, Akbar abolished en such irritating restrictions as ere imposed customarily upon is non-muslim subjects. On the ontrary, he strove hard to recon- cile them to himself by his bene- volent acts and just methods.

Akbar declined to bow down to custom when he recognised it to be evil. The shackles of custom and faith are hard to throw off even when they are recognised to be vicious; but Akbar threw them off not when he was old and wise with the wisdom that comes of mellow age but when he was yet a youth—fiery, restless, strong.

This alone should ensure him an exalted place in history. But he combined with such vision all the other great qualities of a mighty warrior, a restless conqueror and a powerful ruler. When he came to the throne in 1556, his empire was a small one and not yet free from weakness. For the next five years, he was first under the guar- dianship of his uncle, Bairam Khan and later under the guidance of some ladies at court. It was in his 18th year, however, that he cast off all such influences and as- sumed full control of government. From that time onwards, till his death he expanded his empire through conquest and annexation. He believed that a ruler should constantly be at the work of con- quest so that his neighbouring kings might beware of him.

The blood of Chengiz Khan and Timur, two of the most terrible conquerors of the world, flowed in his veins, and on the field of battle, he showed all their consummate leadership, undaunted spirit and sometimes ferocious nature too. He could plan his campaigns skill-

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fully and elaborately. Father Monserrate who accompanied him on two of his expeditions to Kabul testifies to this. On occasion, he could also strike with unexpected swiftness as he did in his campaign against Gujerat.

He also could be generous to his enemies and appreciate their great qualities. He made the staunchest friends of the Rajputs who were, before, the bitterest opponents of all Delhi Sultans. He could admire heroism and valour in his foe and pay tribute to it. He noticed two men, Jaimal and Patta, to be most prominent in the heroic defence of Chitor when he attacked it. He was so overcome with appreciation for their valour and heroism that he had statues of them set up at the gates to his fort at Delhi.

But Akbar the ruler was even greater than Akbar the conqueror. There was no shade here of the ferocity, the barbarous nature of his Central Asian ancestors. Though perhaps he was not aware of it, he had the same aim as Ashoka had centuries before him —the welfare of all his subjects, irrespective of class, creed or status. Throughout his life, Akbar strove sincerely to establish this firmly.

He has been variously described by his biographers. "He is by nature simple and straightforward", says Father Monserrate. "Naturally humane, gentle and kind", says Perushi. "Just to all men", comments another. That he was naturally humane and he made clear when even as a he refused to kill the wou Hemu at Panipat. There every temptation to kill the h less warrior. He was a Hindu had staked the most powerful cl to the throne of Delhi; he given the fiercest battle. "How I strike a man who is as good dead?" cried the boy who wa be the noble Akbar later. All humanity and kindness was inborn and not a mere pretence policy, as made out by s writers.

To the powerful nobles, he a stiff, severe man; to the humb of his subjects, he was kind polite. He was generous to a fa even when he had proof of treasonable conduct of Shah M sur, whom he had raised from clerk to be his financial adviser gave him every chance to m himself; he retained him in vice at great risk to himself did not punish him until he pro himself unworthy of such t He always attempted to find any portion of good remains in evil nature," as he remarked one occasion.

He was famous for his justi To quote Laurence Binyon, "eve one wronged believes he has Emperor on his side." He w conscious of the violence of temper and had ordered that eve sentence of death imposed by h had to be referred thrice to h before being carried out becau he was afraid that, in a moment

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ill-temper, he might have ordered something rash and unjust.

He worked terribly hard all his life; he slept but three hours a day. He ate little and drank little; he took only a little meat and less as he grew older. He did not desire, he said, to make his stomach a sepulchre of animals'.

He had a magnificent personality. There was nothing gigantic about it, but it had the stamp of majesty on it. Whoever came into his presence felt its magnetic effect and was overwhelmed. Prince Salim, in his most rebellious and turbulent years, was cowed down by that imperial presence and that masterful voice.

He delighted in daring deeds; to the consternation of his friends, he indulged in acts that imperilled his life but which gave ample scope to his sturdy, undaunted courage. He tamed elephants that had gone savage with an insouciance that brought all on-lookers to their toes with excitement and admiration. There was something large and mighty and exuberant about his doughty self.

His mind was as restless as his body was vigorous. A boundless curiosity possessed him and he wished to know everything right from abstruse philosophical doctrines of all religions to the mechanical intricacies of forging better cannons. There was no limit to the variety of his interests.

He loved music and patronised musicians, among whom was Tansen, one of the greatest of all time. He had an eye for colour and beauty, and he encouraged painting. There are innumerable paintings, made at his court, which heralded the age of the Moghul school of painting. He delighted in architecture and he had the magnificent city, Fatehpur Sikri, built, the beauty of which, even in desolation, "has stirred the poet's vision of a Heber and compelled the homage of the wisest critic of Indian art—Fergusson."

He relished a good joke and a keen wit; and Birbal was his favourite who regaled him with amusing stories and pointed witticism.

He had a passion for sound organisation. The whole edifice of the Moghul administrative system, that withstood all the shocks and vicissitudes of later reigns and from which the British took some lessons when they set their Indian administration in sound order, was the product of the far-sightedness of Akbar and the genius of Todar Mull, his revenue minister.

He liked good poetry and encouraged Faizi. He could recognise a genial, liberal spirit at once and he made Abul Fazl his most intimate companion.

These were all the preoccupations of a restless mind, full of limitless curiosity, which would feign know everything that it could know and which drew no line anywhere, out of prejudice or malice.

These however had been done by many other great monarchs and

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Akbar only shares richly with them the credit for a such thing. But one thing which elevates him above all was his attitude towards other religions. "In this man of action," remarks Binyon, "this lover of life whose body exulted in its strength and who strode through the world so confidently, there was hidden a profound capacity for sadness, self-doubting thoughts, dissatisfaction, a craving for illumination." Abul Fazl describes that even at the age of fourteen, on a day in 1557, Akbar rode away to a lonely spot in the desert plain and communed with himself for a time. Again in 1578 when he was in the midst of organising an enormous hunt in the Punjab, he had another of those illuminating experiences. These certainly show a streak of the intensely meditating nature of the Emperor.

Even as a youth, religious toleration had become a tenet of his policy. In 1563, when he was at Mathura hunting tigers he learnt that there was a tax levied on all Hindu pilgrims to this holy place. The tax fetched his government million rupees, but Akbar thought it an unjust levy and immediately remitted it throughout the empire. Next year the poll tax that was imposed on every non-Muslim adult male for not being a Muslim, was abolished. This again meant a huge loss to the royal exchequer. But Akbar was determined that justice was above all considerations and that the tax should go. "It was an assertion of Akbar's will and conscience against a dition of all the Muslim conque of India, sanctioned by centuri custom, against all his advi against the desire of his mo and his family. In a young m of twenty-two, these acts astoni eulogises Binyon.

But his was not a passive proach to religion. He lo keenly to know the truth abou religions. In Fatehpur Sikri, w was built a hall in which sav of all religions gathered and cussed and argued and held t the greatness of their respec faiths. Akbar, presiding over discussions, heard them with e ness and plied them with num less questions to satisfy his inner urge for knowledge.

When he heard of Christian he was so eager to know its te that he invited Christian pri from Goa to visit his court. Jesuit priests, Fathers Aqua and Monserrate, came overjoye the prospect of converting suc mighty monarch or perishing in attempt. They fondly and eag expected to meet an oriental tentate of their imaginatio powerful, barbaric and intoler —who would offer them the cr of martyrdom sooner than t could otherwise have it. But t were disappointed to find monarch listening unruffled to their declamations against his ligion, plying them ceaselessly w questions about their religion, preciating its good points showing them great favours. S

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atholicism as he showed was an usual thing for the priests, be- use in their own continent, it as scarce and unheard of at that me.

Akbar was puzzled that no faith tisfied him completely. But as olonel Malleson observes, "he cul- d from each religion its best part as to make religion itself a help- agency for all rather than an ncy for the persecution of bers." Even the religion that he opounded—*Din Illahi*—stemmed om his sincere desire to bring the eat tenets of all religions toge- er and forge the unity of his ople and not from a vain long- to arrogate to himself spiritual dership, as some choleric critics ve remarked. Indeed, his in- nse religious tolerance is seen om this that, though he could ve easily forced his new-found ith on his people and his court rough his prestige and power, he frained from doing so. Only ose who were willing, joined it d even some of his favourites at urt kept themselves out of it and d not suffer thereby.

All this praise does not mean at Akbar was without his faults. t his faults were those of the e that he belonged to and the power and the might that was his. His glory lies in that he did not let the influences of his times corrupt him. Some decry that Akbar was illiterate and belittle him on that account. But if every illiterate has his vision, his refinement and his thirst for knowledge, then all education is unnecessary; as irony would have it, the best educated often betray a woeful lack of such qualities.

And so his glory remains undiminished; the lustre of his name is as brilliant as ever. To quote Rawlinson, "Akbar lived in an age of great monarchs. His contemporaries were Elizabeth of England, Henry IV of France and Shah Abbas of Persia, but he towers head and shoulders above them all. He was no pacifist. His ambition was to create for himself a mighty empire and he carried out his purpose ruthlessly. But he was not a mere conqueror. His enforcement of religious toleration at the time when the rack and the stake were the accepted weapons of religious controversy in Europe places him centuries in advance of his age." And so even in a land that can boast of a Buddha, an Ashoka, a Gandhiji, Akbar claims our admiration.

---

*Forgiveness, if weak and cowardly, is not true; fight is better. Forgive when you could bring (if you wished) legions of angels to an easy victory. (That is to say when you are the stronger).*

—Vivekananda.

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## *B. J. Competition—3*

# My Favourite Woman Character of the Puranas

(1) Original contributions are invited from readers of 'Bhavan's Journal' on "My Favourite Woman Character of the Puranas".

(2) In our first competition on Puranic Characters, very few entries had touched on women characters. In order to spotlight the valuable contributions made by women of the Vedas, Epics and Puranas, who have continued to be a living inspiration for generations of Indian women, we are announcing this Competition.

(3) The object of the competition is as in the previous one to recapture the spirit of the Puranas and express it in simple good English.

(4) While only one character is to be delineated, the range of selection may cover the entire field of the Vedas and Indian mythology. A reader can submit only one entry.

(5) Contributions should be faithful to the original and the significance of each character drawn out clearly.

(6) The length of the article should be about 2,000 words.

(7) Quotations should be confined to the barest minimum.

(8) The article should be neatly typed on one side of the paper and should contain the declaration: "I solemnly declare that this article is my original writing," with signature.

(9) Entries should be marked "My Favourite Woman Character of the Puranas" and the last date of receiving them is February 9, 1958.

(10) A cash prize of Rs. 25/- will be awarded to each of the four articles (provided they refer to four different characters) considered best by the Panel of Judges appointed by the Bharatiya Vidya Bhavan whose decision shall be final.

(11) Prize-winning articles will be published in the Bhavan's Journal.

*EDITOR*
BHAVAN'S JOURNAL

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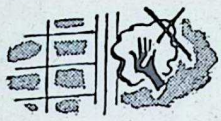
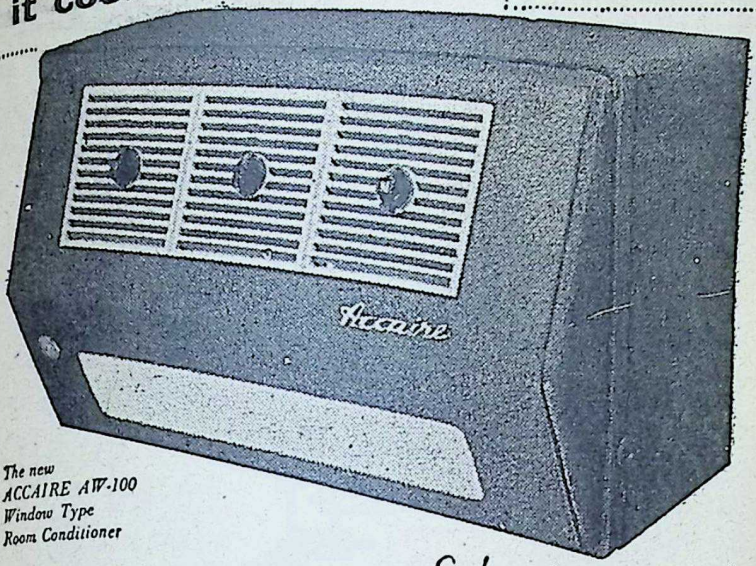
it cools!



it cleans!

it's quiet!

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**Our Fortnightly Profile—87**

# FEROZ KHAN NOON

THE seventh Government in ten years is now in saddle in Pakistan but whether it will jump home depends as much on the skill of its rider Malik Feroz Khan Noon as the support which have him the mount. For the time being at any rate, the ballot appears to have been the bond which made 45 of the 80 elected members of the National Assembly submerge other differences and pledge themselves for a common ballot in the coming elections.

It is common knowledge that only a few months back President Iskander Mirza named Ismail Chundrigar to succeed Hussein Suhrawardy but in less than two months the Republican Party rebelled against Chundrigar's proposal for separate electorate, withdrew its support and demanded the appointment of Noon to form a caretaker Government till the elections. It is obvious that in this game President Iskander Mirza, with the Muslim Leaguers, favours separate ballots which will automatically ensure a Muslim majority in the Government. But tragically enough the contending parties forget that the pawn in the game is liberty.

It is as well to recall in this context what the founder of Pakistan, Quaid-i-Azam Mahomed Ali Jinnah, had to say on this subject. "As I visualise it, the State of Pakistan will be a State where there will be no special privileges, no special rights for any particular commu-

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nity or individual. It will be a State where every citizen will have equal privileges and they will share equally all the obligations that lie on the citizen of Pakistan."

Politics in Pakistan has many moods. To-day it is ballots. To-morrow it may be Kashmir and day after it may be the canal waters. But one thing remains common: dissatisfaction at themselves which projects itself on others in strange ways. But a stronger nation would, under such circumstances, turn the search-light inward and find out where the weaknesses lay and correct them before finding fault with others.

In Malik Feroz Khan Noon, Pakistan has an able steward who can correctly guide its destiny, if only he wills. He has all the oars. He has had several innings as Minister, Ambassador, U.N. Representative both in undivided India and after its partition. Above all, he had grown under the wings of the great Jinnah. He cannot have missed the lessons which the several jobs he has manned would undoubtedly have left on him.

To-day he has the opportunity and the equipment for making his country great and play an enlightening role in international affairs to which Pakistan is heir as much as India.

Born in the year 1893, Noon had his education at Aitchison College, Lahore, and he took out an M.A. Degree from Oxford University. While a student, he won the me for the best boy in the school the Challenge Cup for being best sportsman of the final ye A Barrister-at-Law of the In Temple, he began his career as lawyer at the High Court, Lahor but soon gave up that professi and entered politics in 1926.

India had an able politician b fore Independence in Noon. was her High Commissioner England from June 1936 to Se tember 1941, when he was appoi ed a Member of the Gover General's Executive Council Delhi. On three occasions he l the Indian delegation to the I ternational Labour Organisati at Geneva and the Internation Agricultural Organisation mee ings in Rome.

As first Indian Defence Membe of the Governor General's Execu tive Council, Noon went to Lond to represent India on the W Cabinet. It was a responsible an difficult task, but Noon's num rous contacts in Britain and t some extent in America an Canada were much helpful an valuable to him in doing that wor creditably.

After the attainment of freedo in 1947 with the division of Ind into Pakistan and Hindusta Feroz Khan Noon shifted his poli tical field to Pakistan. By thi time, the sincere politician in hi had changed. He pleaded hi country's case in the Kashmi issue before United Nations Org

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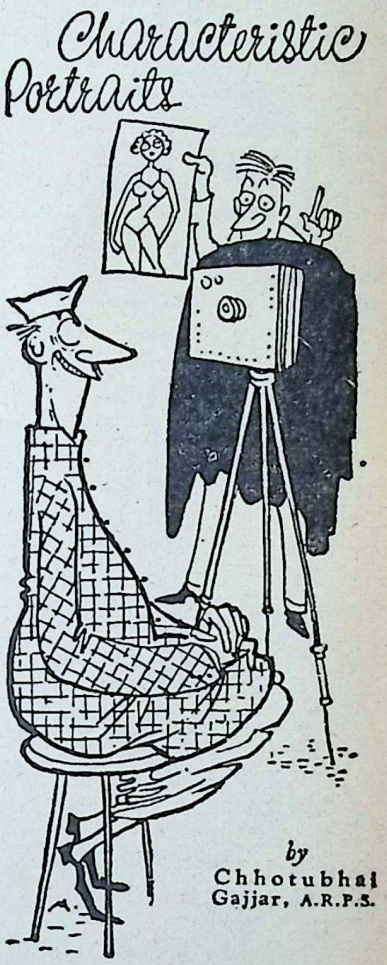
nisation where he was the representative of Pakistan for a long time. When Suhrawardy became Prime Minister, Noon was appointed Foreign Minister and he continued to hold charge of that portfolio under Chundrigar too. As Foreign Minister, he led his delegation to the 11th and 12th Sessions of the General Assembly of the United Nations.

The fall of Chundrigar's ministry gave chance to the Republican Party which rose to power placing Malik Feroz Khan Noon at the head of its Legislature group. As a contemporary has pithily put: "Though nobody knows for how long, it is now Noon's day in Pakistan, which is, of course, not to say that it is Pakistan's noon-day!"

His ascetic face is frequently lit by an impish sense of humour. In conversations he guides and enlightens, but never dominates. They contain much care and preparation. He has a consummate time sense. A good athlete even from his schooldays, he is fond of riding, shooting, golf and tennis. He is a believer in mechanical farming and thoroughbred stock breeding.

Noon has written four books, a novel called "Scented Dust"; a comparative administrative study "Canada and India"; an illustrated book on India called "'India"; and a short-story book for children, "Wisdom from Fools".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*Simhasana Dwatrimsika*

# VIKRAMA'S DHARMA

*Serial—61*

WHEN King Bhoja returned to ascend the throne on the morning of the 26th day, the statuette holding the step told the following story.

On one occasion King Vikramaditya ordered the ghoul to go and find out if there was any event in any part of the world worth reporting. The ghoul went out and returned with the following account.

"There is a hill called Chitragutti. On the side of that hill, is a temple of Maha Kali which is built of *spatika.* In front of that temple ghee is falling in *dhara.* A brahmin by name Mantragyani is performing *havan* or *homa.* He has been doing it for a hundred years now and the ashes that have accumulated by his sacrificial fire is like a hillock. That brahmin observes a vow of silence and he would not speak of his objective to anyone."

On hearing it, King Vikrama started to that hill on the ghoul which brought him in a trice. Wondering at the unceasing fall of ghee King Vikrama thought it was Kali Mata's *leela* and he therefore bathed in it. But as soon as the ghee touched King Vikrama's body, it turned into milk! King Vikrama on seeing it concluded that that too was a *leela* of the deity.

This attracted the attention of the brahmin who appeared to be interested in the King. The latter therefore approached the brahmin and asked, "Holy sire, may I know the object of your *havan* and how long are you performing it?"

The brahmin replied: "Noble Sir, I am performing this *homa* for the last hundred years for the purpose of seeing Kali Mata in person. But as ill-luck would have it, I have not yet been successful!"

On hearing it, King Vikrama bathed in the brook running near by, performed *Shiva Puja* and going inside the Kali temple prayed before the deity for appearing before him. There was no response. Thereupon, Vikrama pulled out his magic sword and was about to cut his head off as offering to Kali. At that time Kali Mata appeared before him and asked: "Vikrama! What do you want?"

Vikrama fell at her feet and begged: "Mother! Why is it that although this devout man has been propitiating Thee for a hundred years now, Thou hast not been pleased to accede to his request?"

Kali replied: "Oh! That man was thinking of a thousand matters at

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the time of *havan* and not even for a few minutes did he concentrate on me. That is why I have not cared to appear before him."

King Vikrama thereafter pleaded on behalf of the brahmin that She should accede to his request and grant him all the boons he wanted. In response to the King's request, Kali Mata granted the brahmin all he wanted and the King helped him to carry them all to his home.

☆

The statuette holding the 27th step told the following story:

There was a city by name Sambhukapuri. In it lived a big diamond merchant called Dhanadatta. One day he offered some precious stones at the feet of King Vikramaditya. The latter admired them and asked the merchant "Have you any other gems of higher value?"

The merchant replied: "Yes Sire, I have ten most precious stones. They are very, very costly."

"How costly?"

"With your permission Sir, I will say this. If you take one of them and fling it at the sky, it will go up to some height. Now if you heap gold to that height, that gold will be the cost of each stone!"

King Vikrama was fascinated by the proposition, so he ordered the merchant to go to his city and bring those ten stones for which he was willing to pay the cost. The King however gave him only eight days to return.

Taking a few soldiers with him as guards, the merchant went. On their return journey, however, they had to cross a river which had risen in spate. It was dangerous to cross it without the aid of boats. So they called a boatman. The boatman, however, refused to stake his life and that of his family.

In view of the King's order to return within eight days, the merchant agreed to part with five of those precious stones he carried to the King as the fee for carrying them across the river. The boatman successfully carried them across and the merchant handed over to the boatman the stipulated five gems.

Reaching Ujjain, the merchant handed over to the king the five gems. Vikrama was charmed by those stones. Asked he: "Where are those remaining five stones?"

The merchant narrated the event by which he had to part with those five gems.

King Vikrama overwhelmed the merchant by his praise for parting with those five precious stones and paid for all the ten stones.

☆

This is the story narrated by the statuette guarding the 28th step.

There was a brahmin by name Soma Swamin in Ujjain. He had married a good-natured girl called Gunavati. Till she was twenty Gunavati did not conceive. This made her unhappy. One day she asked her husband: "My Lord! You are very learned and know the stars upside down. How is that we have had no children so far?"

He replied "My love! A man who is clever will fend for himself.

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A man who is devout and prayerful will surely beget children. Why do you worry?"

On hearing it the lady became more pious. She interested her husband in propitiating God on Sanitrayodasi. Soon a son was born to them. He grew up wonderfully. They taught him all the *sastras* and when he came of age, left for the forest to do penance.

The boy too grew up in age as well as attainments. He too set up a cottage in the thick forest and started contemplating on God.

One day King Vikramaditya had gone ahunting. In the wilds of the forest, he lost his path, and he and his associates were dying with thirst. At that time, Vikrama chanced to notice the boy's hut which he reached.

The boy was so overwhelmed with the visit that he fed the party with food and water and helped the party to reach home. King Vikrama took the brahmin youngster to Ujjain and gave him rich presents, gold and ornaments.

Soon after, the King was having his lunch with his queen. At that time Vikrama's young son was absent. On enquiry he was found missing. Some palace officials said they saw the brahmin from the forest taking the child away. This made the king wonder. Soon he sent guards to seek the brahmin youth and find out about his son. The guards reported: "The forest brahmin says he killed your son, having been enamoured of the *ratna-hara* the child wore."

The King's sorrow knew no bounds. When the abductor was brought before him the King thought: "Poor man! I would have given thousands of such ornaments if he had told me! Alas! In the ordinary course, I should have ordered this man to be killed. But I have eaten his salt. I shall be going against *dharma* if I sentence him."

The King therefore sent him away after advising him not to go against *dharma* in future and gave him more gifts and gold.

Turning round, the brahmin said "King! I have not killed your son. I only wanted, in my curiosity, how far you are wedded to *dharma*. Your son is safe in my cottage. I shall bring him quickly. I have now known a King who has no equal in all the three worlds."

*[To be continued]*

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# OUR BOOK SHELF

*THE MYSTERIES OF GOD IN THE UNIVERSE.* By H. S. Spencer. Published by the Spiritual Healing Centre, Ratnasabapathipuram (P.O.), South India. 1957. Pp. 72. Price: Rs. 1.50.

THE book under review serves as a companion to a book by the author titled "Reincarnation in the Gathas, the Holy Bible and the Holy Koran." In the present book we come across three propositions. The book clearly shows how they can be logically deduced from the seven axiomatic truths of Spiritual Philosophy. Three lines of positive thinking have been formulated in the book proving the fact of Reincarnation. They are so advanced that they effectively invalidate the main objections usually raised against the theory of Reincarnation.

This little book is an humble effort of the author to help understand the mysteries of God and through them the mysteries of Reincarnation and Karma which are so to say the pivotal subjects of the teachings of the great prophets of the monotheistic religions of the world to-day.

—*Dr. A. S. Gopani*

*SIVANANDA'S METAPHYSICS AND MESSAGE.* By Jnana-Bhaskara Sri Diwan Bahadur K. S. Ramaswami Sastriar, B.A., B.L., M. Ph. Published by the Yoga-Vedanta Forest University, Ananda Kutir, P. O. Shivananda Nagar, Rishikesh (Himalayas). Pp. 356. Price: Rs. 5/-

IN this work, the learned author, who is an accomplished scholar and octogenarian, sums up the philosophy of Swami Sivanandaji Maharaj. Tracing the history of Indian philosophy, the author describes the sources of Indian philosophy, the *Upanishads, Bhagavad Gita,* the Charvaka system, Jainism, Buddhism, the Nyaya, Vaiseshika, Sankhya, Yoga, Poorva and Uttara Mimamsa systems, Shankara's *Adwaita,* Ramanuja's *Visishtadwaita* and Madhva's *Dwaita,* Saivism, Shakta system and the later Indian philosophy. After making a preliminary survey of Swami Sivananda's place among Indian philosophers, the author describes Swamiji's philosophy and the message in the subsequent chapters. The author is inclined to describe Sivanandaji's philosophy as "Sivism" and calls it the essence of the *Upanishads,* the *Bhagavad Gita* and *Brahma Sutras.* He adds: "It is not an eclectic combination of Adwaita and Visishtadwaita and Dwaita. I would prefer to call it Poornadwaita or Integral Hinduism."

—*V. A. K.*


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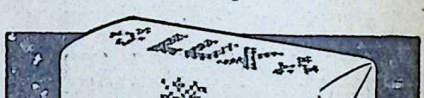


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*THE CALL DIVINE*, Vol. VI, No. 5. Bhagavan's Jayanti Souvenir. Published by "The Call Divine", 1/8, Bhuta Nivas, Vincent Road, Matunga, Bombay-19. Annual Subscription: Rs. 3/-

THIS beautifully got-up book issued as a supplement to the *Call Divine* is a Souvenir issue in commemoration of Sri Bhagavan's Jayanti. Among the contributors, the speeches of H. H. Sri Sankaracharya of Kanchi, numbering 28, made during his recent stay in Madras require special mention. They provide excellent menu for thought. Delivered in the most homely yet telling manner, they are the best corrective to the aberrations of modern thought. They are followed by a symposium on "What Sri Ramana Means to me?" in which great scholars and devotees take part. The century of sayings of the Saint appearing in the beginning sets the tempo for the book which will provide excellent food for thought and tranquillity.

—*V. A. K.*

*THE WORLD AS POWER*. By Sir John Woodroffe. Published by Ganesh & Co. (Madras) Ltd., Madras. Pp. 414. Price: Rs. 15/-

SIR JOHN WOODROFFE, the author of this work, has the distinction of reviving interest in Indian Tantrik works which were almost defunct even at his time. A distinguished Civilian who adorned the Indian Judiciary, he had the spirit of inquiry rare even among Indians and as a result, brought to light several Tantrik works. His pioneering books on "Serpent Power" and "Maha Nirvana Tantra" are standing monuments to his industry and power of understanding of an alien subject.

The present work is a re-publication and a collection of what may be called his 'Sakti' books, which he published separately and at different times. The book, aptly named, consists of the author's disquisitions on Tattva, Prana, Manasa, Bhuta, Karana and Stithi Shaktis. Of course, he develops this doctrine from the Sakta Vedanta point of view, which may be stated thus: 'the world is not a heap of entirely disparate things thrown together by chance. All are connected, the one with the other and suffer and enjoy through one another. All material forms are passing modes of One Power. It is possible to have direct experience of this principle of Sadhana and Yoga.' The author's treatment of the subject is most erudite, scientific and convincing. It is a book which will repay deep study and reflection.

—*V. A. K.*

*MAHATMA GANDHI'S WORKS* (In Tamil). Volume I. Published by Gandhi Nool Veliyeettu Kazhagam, Madras-2. Pp. 816. Price: Rs. 7.50.

THIS is the first volume of the works of Mahatma Gandhi in Tamil published under the auspices of the Tamil Nad branch of the Gandhi Smarak Nidhi. In this work are included the Mahatma's Satyagraha in South Africa, his speeches and writings on South Africa, *Hind Swaraj*, an article on the latter by Sri Mahadeo Desai followed by appendices relating to South Africa. The translation of the current volume which has been done by Messrs. T. S. Avinasilingam, N. M. R. Subbaraman and Dr. Rajamal Devadas, reads easy and fluent. The authors have done their best to keep the intentions of the writer before them and have been faithful to the original. There are twenty-four illustrations. Printed beautifully on excellent paper and bound attractively in a lovely jacket and priced very reasonably, the project bids fair to become the rage of Tamil Nad and an eye-opener to other parts of the country in regard to the publication of Gandhian literature.

—*V. A. K.*

*AMERICA NEEDS AN IDEOLOGY*. By Paul Campbell and Peter Howard. Stockists: Atma Ram &

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Sons, Kashmere Gate, Delhi-6. Pp. 184. Price: 4 s. nett.

THE book under review, though the title concerns only America, is practically a history of what Moral Re-Armament has achieved and is achieving throughout the world. Beginning from Africa, the book deals with the work of the M.R.A. in the East, Middle East and the Far East and concludes with America.

The authors describe, from the personal confessions of some Communists, how Moral Re-Armament has revolutionised their lives and has brought the communist and industrialist "under a single guide, that of God." The authors believe that M.R.A. is the only force that can bridge the widening gap that is growing between Moscow and Washington.

The concluding chapter explains why America needs an ideology. Racial bitterness and moral decay have become so widespread among Americans that a stage has reached where their "freedom is in danger."

—*A. P. Chandrasekharan.*

*IMMORTAL INDIA.* A Collection of Photographs by Alfred Nawrath. Published by D. B. Taraporevala Sons & Co. Private Ltd., Bombay-1. Pp. 151. Price: Rs. 34.

THE soul of India lies concealed in its immortal monuments, sculpture and architecture. In spite of the numerous invasions and battles ... devastated this sub-continent, th... monuments and 'temples dreaming ... mountain tops' have not perished, ... they have wonderfully stood the test ... time.

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This book of photographs invites t... attention of the students of archaeol... and tourists, especially the foreign... The table of dates, list of towns a... the physical map of India includi... Pakistan, Burma and Ceylon are qu... useful. The introduction and co... ments on the plates with chronolo... help one to understand the phot... graphs. Printed in Vienna, the pr... duction leaves nothing to be desire...

—*A. P. Chandrasekhara...*

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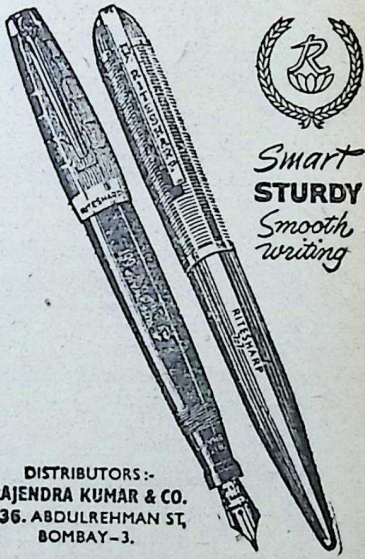


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# Bhavan's News

## BHAVAN'S COLLEGE

The M. M. College of Arts and N. M. Institute of Science celebrated their College Day on Saturday, on the 11th January at Nav Gujarat, Andheri, Srimati Lilavati Munshi, Vice-President of the Bhavan, presiding.

After recital of Bhavan's prayer, the Principal Dr. R. D. Adatia invited Prof. M. A. Majumdar, who delivered a very humorous item on an interview between an employer and employee. It was followed by a chain of musical items namely, a vocal music by Sri G. J. Desai, who won the first prize in the Music Competitions held in the College, a classical song sung by Sri Dang, mandolin played by Sri Arun Buddha etc.

Sri J. H. Dave, Director of the Bharatiya Vidya Bhavan, who rose next to speak, described Kulapati Sri K. M. Munshi as the architect of Bharatiya Vidya Bhavan. He also explained the significance of Bhavan's prayer. Seeing the large number of prizes to be distributed among the winners, Sri Dave praised the College for possessing not only intellectual talent but also physical talent.

After reading the report, Principal Adatia requested Smt. Lilavati Munshi to distribute the prizes among the successful students and the staff. Among the prizes, mention should be made of the four special prizes donated by Sri K. M. Munshi.

The President in her speech that she had postponed her to Hardwar because she was unab reject the invitation from the Pri to preside over the day's fun Due to some urgent unavoidab gagements, Sri Munshi, whose pr was eagerly awaited, could not the function. Yet, she continue mind was, of course, there. Afte cribing the origin and the wor progress attained by Bharatiya Bhavan, Smt. Munshi thanke Principal and his co-workers for sincere and earnest work for the fare of the institution.

Prof. Chandrakant Mehta propo vote of thanks. The meeting with the recital of "Vande Matar

## KALA KENDRA

The dramatic wing of Kala K won two prizes in the Bombay Drama Festival held recently. It the Second Prize of Rs. 1500/- Marathi event by its play "H which was directed by Sri D Kenkre who was awarded the of Rs. 101/- for direction.

The Kala Kendra also wo fourth prize of Rs. 500/- in the rati event by its play "Ghungh which was directed by Smt. Cha Shah. Smt. Shah was awarde third prize of Rs. 150/- for dir and Kumari Ila Desai who act the play received a certificate of

---

*Woman is the embodiment of sacrifice and suffering, and her advent to public life should therefore result in purifying it, in restraining unbridled ambition and accumulation of wealth.*

—Mahatma Gandhi

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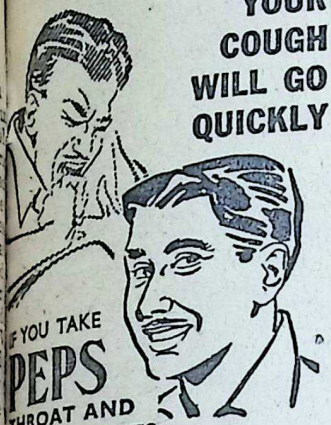

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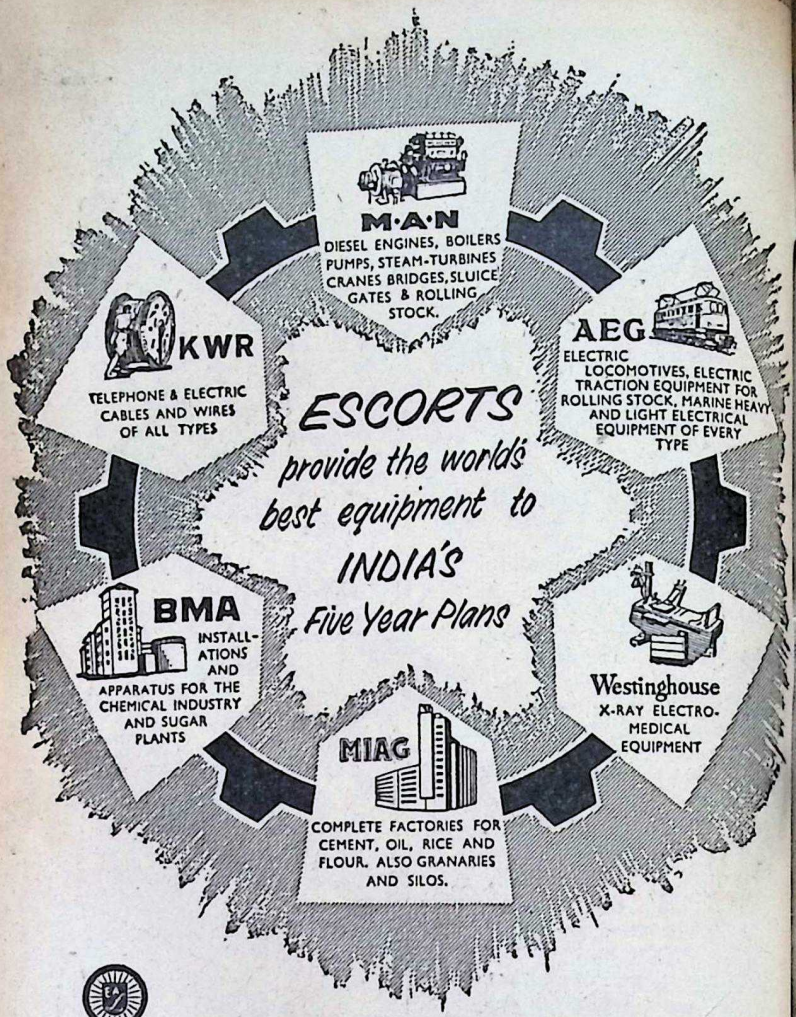


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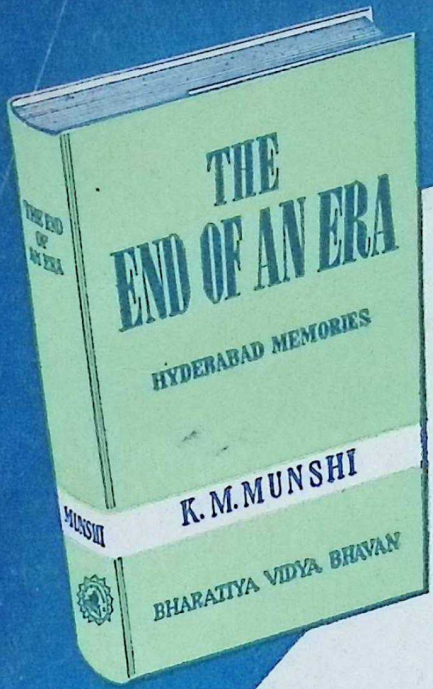


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FEBRUARY 23, 1958

# BHAVAN'S JOURNAL

FORTNIGHTLY

Vol. IV

No. 15

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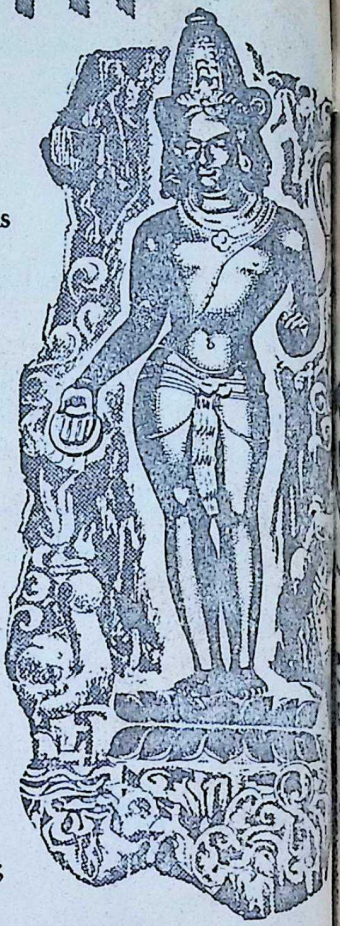

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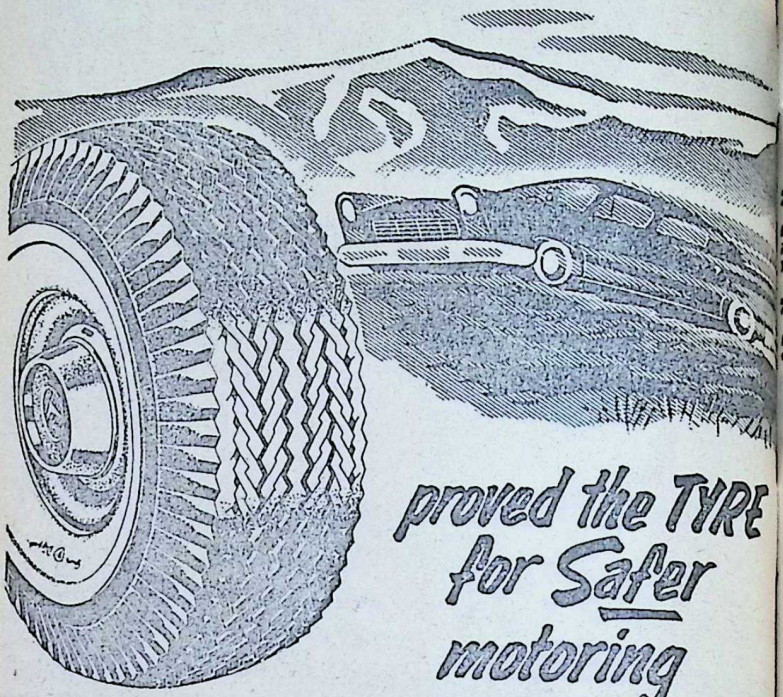

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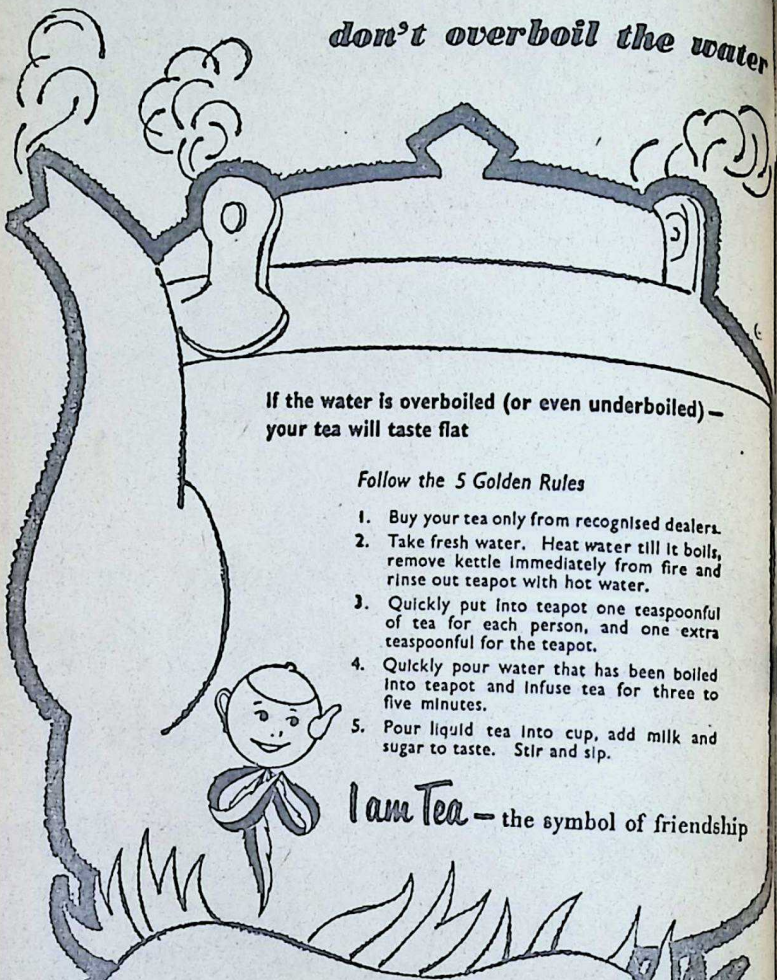
### don't overboil the water



**If the water is overboiled (or even underboiled) — your tea will taste flat**

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4. Quickly pour water that has been boiled into teapot and infuse tea for three to five minutes.
5. Pour liquid tea into cup, add milk and sugar to taste. Stir and sip.

**I am Tea — the symbol of friendship**

TEA BOARD INDIA


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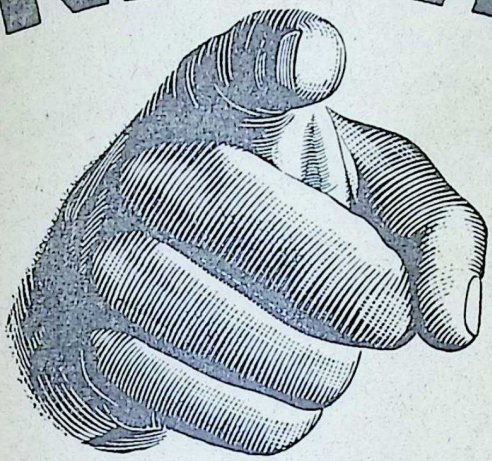

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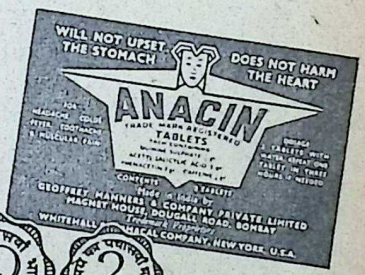

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Vol. IV FEB. 23, 1958 No. 15

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FRONT COVER ILLUSTRATION:

*"Shahanai Player of Saurashtra"*

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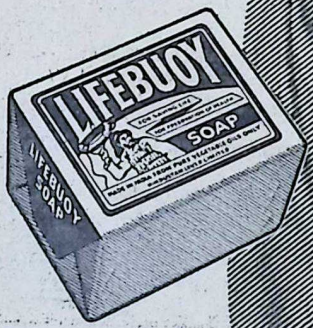
# Of course mine is a safe job!

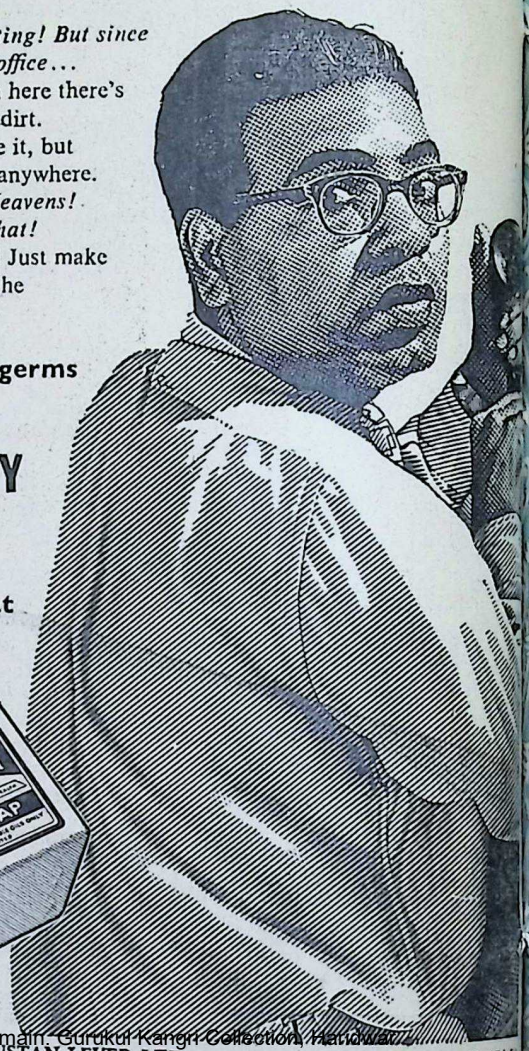
**We:** It's secure, yes . . . nobody's going to sack you!
**The Boss:** *And I sit behind a desk all day—no danger in that.*
**We:** What about danger from dirt? Dirt carries disease-causing germs, you know!
**The Boss:** *Interesting! But since mine is a spotless office . . .*
**We:** Yes, but even here there's ordinary, everyday dirt. You may not notice it, but you can't escape it anywhere.
**The Boss:** *Good Heavens! Never thought of that!*
**We:** Don't panic ! Just make it a habit to bathe the healthy way and...

**wash away the germs in dirt with**

## LIFEBUOY SOAP

**—and enjoy that healthy feeling of freshness!**



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February 23, 1958
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आ नो भद्राः क्रतवो यन्तु विश्वतः ।
*Let noble thoughts come to us from every side*
—*Rigveda*, I-89-i

# BHAVAN'S JOURNAL

## PATH OF LEARNING

अक्षेत्रवित् क्षेत्रविदं ह्यप्राट्
स प्रैति क्षेत्रविदानुशिष्टः ।
एतद्वै भद्रमनुशासनस्योत
स्रुतिं विन्दत्यञ्जसीनाम् ॥

Ignorant of the terrain one asks of him who knows it;
Instructed by the knowing guide he moves onward.
This, verily, is the happy good of Instruction:
He finds the Path that leads forward direct.

—Rigveda X.32-7

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Kulapati's Letter
ON
LIFE, LITERATURE & CULTURE

# No. 147

## ★ THE ERA OF RESISTANCE ★ INDIA IT WAS ★ THE CHOLA EMPIRE

Bharatiya Vidya Bha
New Delhi.
FEBRUARY 23, 195

MY YOUNG FRIEND,

ONE of the most critical periods in the life of India began about the end of the 12th century. I have called it "The Era of Resistance". I have always felt that our outlook on the mediaeval history is so distorted by the one-sided chronicles which have come down to us that we are unable to appreciate the heroism and the tenacity with which India resisted foreign invasion and alien infiltration. It was a severe test. How India met the test is one of the most absorbing stories in the history of mankind.

About the middle of the 12th century, the Turks, then in occupation of parts of Central Asia, were forced first westwards and then eastwards by the pressure of their enemies. In A.D. 1175, the Turkish chief, Mu'izz-ud-din Muhammad, the nephew of the ferocious 'Wo Burner' of Ghur, invaded In The impact of the invasion borne by three powerful princ Prithviraja Chahamana of mer, Jayachandra Ghadwala Kanauj, and Mularaja II, Ch lukya of Gujarat. Each one them was powerful enough defeat the invader singly; Mu raja drove him back in 11 Prithviraja, in A.D. 1191; t no two of them would combi When the brave Prithviraja l the second Battle of Tarain 1192, the turning point of histo came. When Jayachandra Gh wala, next to be vanquishe died fighting, the Turki cavalry swept over the plains the Ganga.

In A.D. 1206, Qutb-ud-d Aibak, who succeeded Mu'iz ud-din Muhammad, establishe the Turkish Sultanate of Ind at Lahore. It was transferr

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later to Delhi. The Sultanate was foreign in personnel and outlook, for 'The Forty' as the leading Turkish chiefs, originally the slaves of Mu'izz-ud-din, were called, owned it in fee. Its principal concern was loot and conquest and the slogan of *Jehad*, supported by the *Ulema*, came in useful to maintain the fanatic zeal of the army. To these invaders nothing was sacred. The description given by Padmanabha in *Kahnadade Prabandha* (c.A.D. 1456) of what the armies of Ala-ud-din Khalji did, would equally apply to the armies of the Turks:

> 'The conquering army burnt villages; devastated the land, plundered people's wealth, took Brahmanas, children and women of all castes captive, and flogged them with thongs and raw hide, carried a moving prison with it, and converted the prisoners into obsequious Turks.'

In the days of Mahmud of Ghazni, 'the blood of the infidels flowed copiously and apostasy was often the only way of survival', in the words of Utbi. In the testimony of so liberal a Muslim of this Age as Amir Khusrau, 'the land had been saturated with the water of the sword and the vapours of infidelity (i.e. Hindus) had been dispersed.' Will Durant, in his story of *Civilization* aptly says: 'The Mohammedan conquest of India is probably the bloodiest story in history. It is a discouraging tale, for it is evident moral is that civilization is a precarious thing, whose delicate complex or order and liberty, culture and pace may at any time be overthrown by barbarians invading from without or multiplying within.' And neither the ferocity nor the persistence of the invader could lead the Indians to develop the military organisation or the ruthlessness needed to match the opposing savagery.

The conquests so exultantly referred to by the court chroniclers of the Sultanate had an Indian side of the picture. It was one of ceaseless resistance offered with relentless heroism; of men, from children in teens to men with one foot in the grave, flinging away their lives for freedom; of warriors defying the invaders from fortresses for months, sometimes for years, in one case, with intermission, for a century; of women in thousands courting fire to save their honour; of children whose bodies were flung into the wells by their parents so that they might escape slavery; of fresh heroes springing up to take the place of the dead and to break the volume and momentum of the onrushing tide of invasion.

○ ○ ○

About the middle of the thirteenth century, the Mongols had already established themselves in Afghanistan. In A.D. 1254, they had taken Lahore; in A.D.

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1255, they had entered Sind. With his retreat to the original homeland thus cut off, the Turk compelled to look to India as his permanent home, clung to the precariously held kingdom of Delhi with tenacity. However, in spite of military operations conducted for a century, the core of the Sultanate only comprised the central military base of Delhi and the surrounding districts within a radius of about 250 miles of it. The frontier districts were no better than garrison outposts from which the Turkish satraps carried on raids against the Indian chiefs, who held the rural areas. But even when the resistance was overcome, the satraps had to administer the conquered areas with the aid of hereditary Indian chiefs and officers, who were always on the lookout for an opportunity to revolt. Some of the Indian chiefs carried their expeditions to the walls of Delhi and even across the Yamuna into the Doab. From the Indian point of view, therefore, the territory of the Sultanate in the 13th century was only an arena of resistance which neither wavered nor tired.

This resistance was nowhere more characteristically symbolised than in the epic heroism associated with the Chahamanas of Ranthambhor. From A.D. 1192, when Prithviraj Chahamana lost the Battle of Tarain, till A.D. 1301, when his descendant, the heroic Hamiradeva, fell fighti in the battlefield and the fortr fell to Ala-ud-din Khalji, th defied the Sultanate year aft year and generation after ge ration. And so did the Ka hars, who were no less unyie ing in their resistance.

The Indian kings, steeped their tradition of tolera could scarcely envisage the d ger to which their policies wards Islam exposed them. spite of what was happening North India, they permitt foreigners to settle freely their kingdoms and gran them free exercise of their re gious practices. Even befo the Turkish invasion, some se of Islam had drifted into t country and their religious a proselytising activities had n been interfered with. Ja simha Siddharaja of Guja (A.D. 1094-1143) punished so of his subjects for interferi with the worship of Muslim Proselytising activities we freely carried on in the days the Yadavas by a Sufi teache Momin Arif, who settled ne Devagiri in the South, and Jalal-ud-din Ganjrawan (di A.D. 1254), another from Ira Sarangadeva (A.D. 1294-1297) Gujarat gave a grant for *masjid* to the local Muslim co munity of Prabhas Patan wit the blessings of the high-pri of Somnath when, for decad the Turks had been destroyi thousands of temples in Va

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nasi and other sacred places.

Once the Turkish Sultanate was installed at Delhi and Islam came to be enthroned in political power, wherever the writ of the Sultans ran, the proselytising activities of Islam became active; the Hindus were denied the right to public worship and were subjected to civil disabilities and other indignities; and many communities, particularly in the lower strata of society, took to the new faith in order to escape these hardships. This led to the emergence of a distinct element in the population of the country, termed 'Mussalmans'. This community comprised the Turkish conquerors and their retainers; the foreign mercenaries pressed into their service from time to time; the divines, scholars and adventurers who migrated to India from foreign lands; the men taken prisoners in war or forced into slavery; the converts who sought the new faith to secure royal favour and protection; the Hindu women captured in war or abducted, and their progeny. This element in the population, which had behind it the political and military support of the Sultanate and its governors, slowly acquired the conquistador spirit of the Turks. Ever on the increase, it began to look down upon the people from whom most of its members had come, as infidels to be despised and converted or killed, and in any event to be fought and overcome. It was this element that in opposition to the ruling Turkish 'Forty', supported the Khaljis, who were not considered pure Turks, to capture the Sultanate in A.D. 1290.

The aggressive attitude of this new element in the population led to the religious, cultural and psychological resistance on the part of the people of the country, who, in contra-distinction to it, came to be referred to as 'Hindus'. The Hindus fought the conquistador spirit of the Muslims by developing a challenging superiority complex. They made compromises with the rulers when compelled to do so; they served them when they could not help doing so. But they would not let them defile the sanctity of their homes or castes, social and religious observances by encouraging indiscriminate contact with the Muslims.

The people while countering the invader by armed resistance to the best of their ability succeeded in confining his authority wherever he had acquired it, within the narrowest limits. They also tried to protect religion, culture and social order, rebuilding on the old foundations wherever they could. The Dharmashastras were given a higher sanctity; the edge of social ostracism was

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sharpened. Women were segregated in their homes; infant marriages became almost universal. Self-immolation by heroic women on the funeral pyre, when their husbands lost their life in battle, became the supreme form of martyrdom which kept a sense of religious and cultural superiority at white heat. Castes divided and sub-divided, but remained unmixed. Even the process of social betterment through which lower castes were progressively raised to a higher status was slowed down or halted.

At the same time, the conflicts and tensions, bitter and persistent though they were, provided areas of contact, and therefore of adjustment. The slaves captured in war and women acquired as wives or mistresses, were Muslims only in name. The new converts and their children wore Islam more as an official badge, rarely giving up all the inhibitions and practices of the Hindus. Even the Sultan or his satrap, however intolerant, had to adjust himself to his Hindu feudal chiefs and officials, and, in spite of frequent protests from the Ulema, framed his policies so as not to create strong disaffection among them.

Rebels from either camps sought refuge with the other. There was intercourse between the two communities in courts, fairs and festivals. Hindu artists, musicians and dancers thronged the courts and camps of the Sultans and the governors and reaped a rich harvest. Hindu and Muslim saints, not unoften, had a common appeal to both the communities, and the sects of both religions, by way of action and reaction, and sometimes challenge, influenced each other. The Mahanubhav sect, a non-idolatrous Krishna Cult, founded by Chakradharaswami (died A.D. 1272) about the time the first Sufi saints settled in Aurangabad, is an instance in point.

The Hindus remained in the spheres of trade, commerce and banking. The Muslims, however intolerant, therefore, had to treat the Hindu mercantile community with considerable though it was inspired by self-interest and often grudgingly. The export-import trade, on which the Sultanate depended, was mostly in the hands of the Hindus of the west coast, who traded with Persia and Arabia. The extravagant young Muslims also found it impossible to indulge in a life of gaiety without the money which the Hindu banker was not unwilling to provide in order to secure freedom from harassment or indignity.

These areas of contact would have hastened far-reaching adjustments had not the perennial streams of Muslim adventurers and Hindu saints and divines continued to flow

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through the North-Western passes. To feed their rapacity or fanaticism these immigrants kept alive virulent antagonism for the people whom they had come to exploit.

Except for a few buildings like the Kutb-Minar, there is nothing to relieve the dreary military character of the thirteenth century Sultanate. It made no contribution to the sphere of culture, except a little in the field of historiography and Persian Literature. Some of the Sultans, it appears, encouraged some new ideas and modes in architecture, paving the way for the Indo-Saracenic style of the future. They also made some crude experiments in administrative policies as well as the fiscal revenue and currency systems. In self-interest they also began to build a line of defence against the Mongols in the northwest, halting their irresistible march. But the harvest of whatever little they sowed was to be gathered in the next Age in the reigns of Ala-ud-din Khalji and Muhammad-bin-Tughluq.

○ ○ ○

Even within the areas in which the Turkish armies operated, the India of the Age belonged to the heroes of resistance; outside this area lay considerable parts of the North and the whole of the South—in fact, three-fourths of the country, where India followed its unbroken way of life, where the Dharmashastras were honoured and obeyed and where Hinduism flourished unobstructed.

Where the Indian kings ruled, their regional pride, exaggerated though it was, had its compensatory feature. They vied with each other in making their courts brilliant centres of art, learning and literature. They gave generous grants to the poor and the learned, built beautiful temples and lavished patronage on poets. People lived within the regulated order which, though circumscribed by ancient customs, was in no way oppressive.

In North India, girdling the area of military resistance, were the old kingdoms of Dahal, ruled by the Kalachuris (11th century to 1212); Jejakbhukti, ruled by the Chandellas (9th century to 1255); Malwa, ruled by the Paramaras (9th century to A.D. 1405); and Gujarat, ruled by the Chaulukyas and Vaghelas (A.D. 940 to 1299), the most opulent and powerful of them all.

In the South, the Western Chalukyas (A.D. 973-1189), the Yadavas (A.D. 1185-1317), the Kakatiyas (A.D. 1050 (?)-1322), the Eastern Chalukyas (A.D. 999-1271) and later, Pandyas (A.D. 11th to 14th centuries) and Hoysalas (A.D. 1106 to 1342?) ruled over flourishing kingdoms; and in the middle of the 13th century, the Pandyan

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conqueror Jatavarman Sundara established hegemony over several of them. Some of these kingdoms, at one time or the other, were more powerful than the Sultanate, except perhaps during the reign of Iltutmish and Balban. If the prosperity and welfare of the people, the patronage of art and literature provide any test, most of them were decidedly superior.

But the most important of them in extent and power—not excluding the Sultanate at its best—and the most brilliant in cultural achievements, was the empire of the Cholas of Tanjore (A.D. 985-1250). When North India was being raided by Mahmud, Rajaraja Chola (A.D. 985-1014), one of the greatest rulers in Indian history, was laying the foundations of an empire. A pious man, he conquered far and wide, set up an efficient administration and ruled his people wisely and well. A great patron of art and literature, he built the Raja Raja Temple at Tanjore, the most beautiful of Tamil edifices in the country. His empire at his death included the whole of South India upto the Tungabhadra, the Maldives and a part of Ceylon, with Andhradesa in feudatory alliance.

Under his son, Rajendra Chola Gangaikonda (A.D. 1012-1044), the empire reached its zenith, comprising, besides the territories acquired by Rajaraja, parts of what is at present Madhya Pradesh, the whole of Andhra, Ceylon, and parts of Orissa, Bengal and Bihar. The Chola emperors were the first to recognise the value of naval power. Their navy controlled the Bay of Bengal, which became a 'Chola lake', and won a colonial empire which embraced Ceylon, the Nicobar Islands, the Malaya Peninsula and Sumatra. Their administrative organisation had a strong centralised machinery and an efficient system of audit. They constructed the famous anicuts across the Kaveri in the Tanjore District; had land surveys made of their territories; built magnificent temples; established schools of Vedic and Sanskritic learning. Under them literature blossomed and art flourished and the south contributed valuable works in the field of philosophy, Dharmashastras, Shaivism, dramaturgy, music and dancing.

During this period, the Hindu kingdoms of Suvarnadwipa, which comprised the Malaya Peninsula, Sumatra, Java, Bali and Borneo in South-East Asia, and Sailendra, Pagan and Kambuja formed part of Dvipantara Bharat, 'India Beyond the Seas'. They had close contacts with India, and South India and Bengal influenced them considerably.

Within fifty years of the conquest of the great Sailendra em-

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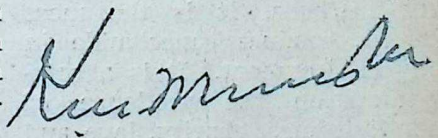
pire of Malaya by the Chola conquerors, the royal dynasty re-established its power to some extent, which came to an end only about A.D. 1264. The empire of Kambuja (Cambodia) reached its zenith in the 12th century, when Suryavarman II built the great temple of Angkor Vat, reckoned as one of the wonders of the world. At the end of the 12th century, the Hindu kingdom of Champa (Indo-China) under Jayavarma VIII extended from the Bay of Bengal on one side to the Sea of China on the other; it continued to flourish till A.D. 1312 when the Emperor of Annam reduced it to vassalage. Java also continued to be a powerful Hindu kingdom till the 15th century. When overpowered by the Muslims, the Hindu rulers, rather than renounce Hinduism, migrated to Bali with a large number of people to the small island of Bali, which had already been colonised by the Hindus. Hinduism flourishes in Bali even now. Several massive monuments like Angkor Thom in Kambuja and Borobudur in Java attest to the grandiose art of this glorious period of Dvipantara Bharat.

In A.D. 1044, the Hindu king Aniruddha, ruling from Pagan or Arimardanpur in Burma, brought the whole country, excluding Tenassirim, under his rule. One of his successors, Narasimhapati, in A.D. 1271, defied Qublai Khan for many years, till about the end of the 13th century, a grandson of Qublai Khan marched to Pagan which 'perished amidst the blood and flame of the Tartar's terror.'

During this age, therefore, in spite of the ravages of the Turks, India was the land of great achievements. As a result the resilience of the social order as had been developed under the influence of the Dharmasastras, most of the social activities were in the hands of autonomous groups outside the sphere of royal authority. The king waged wars. He lost battles or died fighting. His army was massacred. But the villages, more or less self-sufficient economic and social units, continued to lead their own life, the local panchayats continued to dispense justice; the Brahmans, to impart education and direct religious rites and duties; the Kshatriyas, to give protection; and the autonomous castes, to provide social security and to safeguard human relations.

Yours sincerely,



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# SAINTLINESS

Swami Rajeswarananda

*The Author*

SAINTLINESS is the sunshine of life. Saintly conduct excels in all means and methods. It is the most perfect conduct conceivable in any environment. It is a commentary on the excellence of non-resistance, charity, love and truth.

Saints are authors of goodness and greatness by their radiant example. They are the torch bearers and clearers of the human weakness and spiritual darkness.

The potentialities of saintliness are unfathomable. Saintly methods are creative energies. Saintliness is an authority and an impressiveness. It is spiritual effectiveness. To transcend worldly wisdom is its practical proof. It is a saint's magic gift to mankind. It is our final spiritual imperative.

Saintliness or spiritual effectiveness illumines conscience with its truth. It is the light and power of the Higher Self dawning within us behind our personalities. Saintliness consists in its guidance of our lives through thick and thin.

The power of saintliness is absolutely limitless and infinite. It is the promise that is in the law of life. It conveys the secret of full realization of the ultimate perfection. It is beyond the gifts of mind and intellect, being one's own deep inner life and its expression. It is the full establishment in the

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consciousness of Divinity. It puts to flight the life's accidents, emergencies and eventualities.

Saintliness is an unfoldment of divine wisdom, taking off layer after layer of ignorance, doubt and distortion. It has to start from our own soul; and our heart has to be the centre for the Divine Light to radiate in the form of truth-wisdom-bliss.

Saintliness is mighty than any number of mechanical inventions, in order to really serve humanity. It is spiritual education to bring about a permanent basis of peace and joy unto one and all.

Saintliness reveals in our lives the glowing Reality of the Self Supreme, unconditioned by time, space and causation, all pervading and all permeating, the one only without a second.

Saintliness is, in short, a blessed mystical illumination of our own divine nature, unaffected by all sorts of chaotic conditions, the husks of life.

---

*The name of the Lord is the seed and also the fruit which springs therefrom. It is the highest religion, the good deed and the worship. It is the essence of all religious practice. It banishes all trouble, for where the Lord's devotee sings His name and performs the* Nama Sankirtan *all virtues combine and dwell there. When the Lord enters the heart and ascends the throne, all that is good makes its appearance there and as a result of His entrance, pain of transmigration ends for the devotee. So do not fear to follow the tenets of the faith in which you are born, all that is necessary is to repeat the name of Lord Vithal constantly.*—Sant Tukaram.

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# SCENES from Ramacharitamanasa by Goswami Tulsidas

## THE TRUTH ABOUT RAMA

**In the course of their exile, Sri Rama accompanied by Lakshmana, Sumantra and Sita reached Sringaberapura. Guha, the hunter-king, placed himself unreservedly at the service of Rama. After partaking of the fruits, roots etc., brought by him, Sri Rama and Sita retired beneath a simsupa tree on the couch of grass and fresh leaves affectionately prepared by Guha.**

**While Sri Rama slept, Lakshmana kept vigil outside. Guha's heart bled at the cruelty of fate in Sri Rama's case and so he started to unburden himself to Lakshmana who was awake. Ended Guha: "Is not God ashamed of showing His face, having driven the jewel of Raghu's race and the princess of Videha to such distress? Kaikeyi has verily been the axe to fell the tree of the Solar Race!"**

**In gentle, tender words full of wisdom, Lakshmana replied:**

काहु न कोउ सुख कर दाता।
निज कृत कर्म भोग सब भ्राता॥

Brother, why blame others? No one can bring happiness or grief to others. All must reap the reward of the deeds they themselves have done.

जोग बियोग भोग भल मंदा।
हित अनहित मध्यम भ्रमफंदा॥
जनम मरन जहँ लगि जग जालू।
संपति बिपति करम अरु कालू॥
धरनि धामु धनु पुर परिवारू।
सरगु नरकु जहँ लगि ब्यवहारू॥
देखिय सुनिय गुनिय मन माहीं।
मोह मूल परमारथु नाहीं॥

Union, separation, good and bad experiences; friendship, enmity, neutrality;—these are but delusions. Birth, death, worldly entanglements, prosperity, adversity, activity, destiny, land, home, wealth, city, environ-

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ments; heaven, hell, worldly life —all that is heard, seen or imagined—are caused by *moha;* they are unreal; there is no substance in them.

सपने होइ भिखारि नृप, रंकु नाकपति होइ।
जागे लाभ न हानि कछु तिमि प्रपंच
जिय जोइ॥

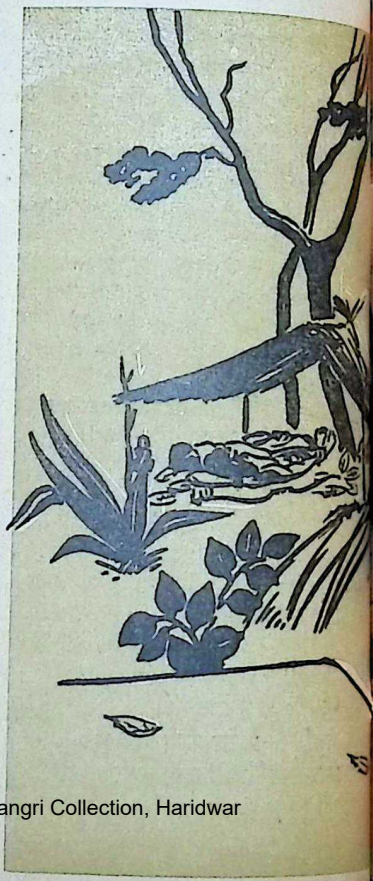
In a dream, a king becomes a beggar, or a poor man becomes Indra, King of Heaven; yet when he awakes there is no change in their *status quo.* There has, in reality, been neither loss nor gain. Even so, the world of phenomena should be considered as a dream.

अस बिचारि नहिं कीजिय रोषू।
काहुहिं बादि न देइय दोषू॥
मोह निसा सबु सोवनिहारा।
देखहिं सपन अनेक प्रकारा॥
यहि जग जामिनि जागहिं जोगी।
परमारथी प्रपंच वियोगी॥
जानिय तबहिं जीव जग जागा।
जब सब विषय विलास विरागा॥

Realize this truth and don't get angry and do not blame others unnecessarily, for all are asleep in the night of *moha* or ignorance and dream many kinds of dreams. In this dream-world, yogis and men of spiritual vision who are unattached to the world and are on the road to Reality, keep awake. Understand, then, that when one is completely indifferent to the attractions of sense, one has awaken.

होइ बिबेक मोह भ्रम भागा।
तब रघुनाथ चरन अनुरागा॥
सखा परम परमारथ एहू।
मन क्रम बचन राम पद नेहू॥
राम ब्रह्म परमारथ रूपा।
अविगत अलख अनादि अनूपा॥
सकल विकार रहित गत भेदा।
कहि नित नेति निरूपहिं वेदा॥

When discernment dawns a ignorance and delusion flee, friend! then is born devotion the feet of Raghunatha. This



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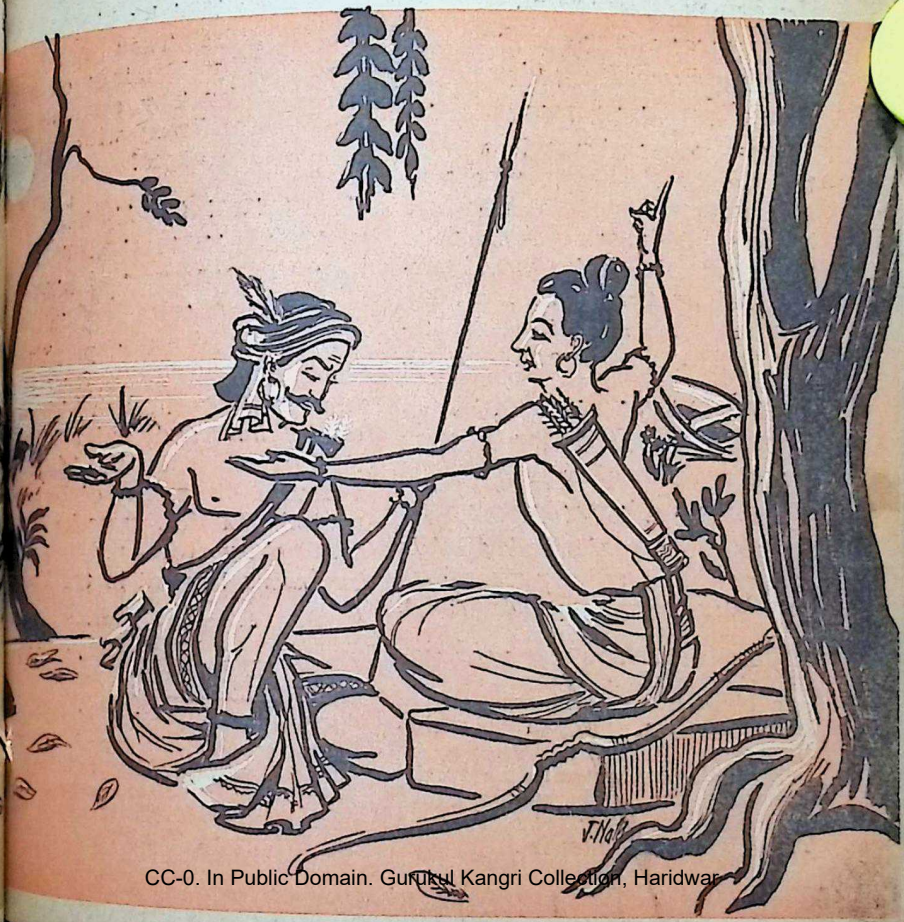
the great Spiritual Truth; to adore the feet of Rama in thought, word and deed. For Sri Rama is the Absolute, highest Truth, incomprehensible, invisible, without origin, without an equal. He is without any blemish or change, indivisible. It is he whom Vedas always define as "Not thus"

भगत भूमि भूसुर सुरभि,
सुरहित लागि कृपाल।
करत चरित धरि मनुज तनु,
सुनत मिटहिं जग जाल॥

Paramatma in His infinite mercy, has taken the shape of man in Rama for the sake of blessing His votaries, the earth, brahmanas, cows and gods. He is doing all these mundane deeds with this purpose, that on hearing them, man can tear asunder the veil of the world.



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SCENES from NARAYANEEYAM
of Narayana Bhattadiri

# AMBARISHA

**In this episode, Bhattadiri points to two lessons: (1) the vindication of the Gita ideal of abject surrender to God and (2) learning sans humility is worthless.**

वैवस्वताख्यमनुपुत्रनभागजात–
नाभागनामकनरेन्द्रसुतोऽम्बरीषः।
सप्तार्णवावृतमहीदयितोऽपि रेमे
त्वत्सङ्गिषु त्वयिच मग्नमनाः सदैव ॥

Great King Ambarisha was the son of Naabhaga who was the grandson of Vaivaswata Manu.* Although Ambarisha ruled over the entire world surrounded by the seven seas, his mind revelled in all-time dedication to Thy *bhaktas* and to Thee.

त्वत्प्रीतये सकलमेव वितन्वतोऽस्य
भक्त्यैव देव ! नचिरादभृथाः प्रसादम्।
येनास्य याचनमृतेऽप्यभिरक्षणार्थं
चक्रं भवान् प्रवितितार सहस्रधारम् ॥

This king performed all his religious and secular functions in order to please Thee! O, Lord! Gratified by his devotion alone, didst Thou not soon bestow Thy blessings on him unasked, by Thy celestial Discus (*Sudarshana*) with a thousand sharp edges?

स द्वादशीव्रतमथो भवदर्चनार्थं
वर्षं दधौ मधुवने यमुनोपकण्ठे।
पत्न्या समं सुमनसा महतीं वितन्वन्
पूजां द्विजेषु विसृजन् पशुषष्टिकोटिम् ॥

Once this King propitiated Thee enthusiastically for a year with his queen with elaborate *abhishekas* and *pujas* in the Madhu forest on the banks of Yamuna by means of *Dwadasi vrata*.* In that *vrata* he gifted away sixty crores milch-cows to brahmins learned in the Vedas.

तत्राथ पारणदिने भवदर्चनान्ते
दुर्वाससास्य मुनिना भवनं प्रपेदे।

*Vaivaswata Manu whom we constantly recall in our religious rites was himself the great-grandson of Lord Brahma through Marichi-Kashyapa.

"In pedigree as well as material possession, Ambarisha was supreme. Yet he had no other thought except Thee": that is the import.

*This *vrata* consists of prayerful fasting on the 11th day of the lunar fortnight and breaking it on the next day before the first quarter. It is commenced in Margaseersha and ended in next Kartik.

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*An imaginative sketch of Sri Narayana Bhattadiri who composed "Narayaneeyam". Sketch by Sri S. Sitaram of Guruvayur.*

भोक्तुं वृतश्च स नृपेण परातिशीलो
मन्दं जगाम यमुनां नियमान् विधास्यन् ।।

At the conclusion of that *vrata*, arrived at the King's place Sage Durvasa just when the King had completed Thy *puja*. The King requested the Sage to be his honoured guest and accept his hospitality that day. But the Sage who delighted in putting others to discomfiture, agreed and slowly proceeded to Yamuna to perform his mid-day ablutions.

राज्ञाय पारणमुहूर्तसमाप्तिखेदाद्
वारंव पारणमकारि भवत्परेण ।
प्राप्तो मुनिस्तदा दिव्यदृशा विजानन्
क्षिप्यन् क्रुधोद्धृतजटो वितितान कृत्याम् ।।

Not finding the Sage return till the last moment enjoined to break the fast, the King with great trepidation, sipped but a spoonful of sanctified water, so as to conform to the rules of the *vrata*, to please Thee. The Sage who returned soon after, discovered by his divine vision the King's action, to which he took strong objections as constituting a personal affront and, in his rage, pulled out from his own head a plait of hair out of which he created a demoness, Kritya, and despatched it to kill the King.

कृत्यांच तामसिधरां भुवनं दहन्तीं–
मग्रेऽभिवीक्ष्य नृपतिर्न पदाच्चकम्पे ।
त्वद्भक्तबाधमभिवीक्ष्य सुदर्शनं ते
कृत्यानलं शलभयन्मुनिमन्वद्यावीत् ।।

Sword in hand, Kritya searing the world with her mass of flame stood before the King menacingly but Ambarisha did not budge an inch. Seeing Thy devotee's awful predicament, Thy flaming Discus *Sudarshana* made it a moth in the fire and went in hot pursuit of Sage Durvasa!

धावन्नशेषभुवनेषु भिया स पश्यन्
विश्वत्र चक्रमपि ते गतवान् विरिञ्चिम् ।
कः कालचक्रमतिलङ्घयतीत्यपास्तः
शर्वं ययौ स च भवन्तमवन्दतैव ।।

Frightened out of his wits, poor Durvasa ran seeking shelter in all the worlds, but Thy *Sudarshana* gave him hot chase

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everywhere. He went to Lord Brahma asking for protection, but despaired He, "Whoever can supersede the Wheel of Time?" Thus given up by Brahma, the Sage ran to Lord Siva for protection against Thy Discus. "Fall at the feet of Hari alone!" advised He.

भूयो भवन्निलयमेत्य मुनिं नमन्तं
प्रोचे भवानहमृषे ! ननु भक्तदासः ।
ज्ञानं तपश्च विनयान्वितमेव मान्यं
याह्यम्बरीषपदमेव भजेति भूमन् ! ॥

When the Sage came back to Vaikunta and prostrated before Thee, O Peerless! Thou firmly said, "O, Sage! Am I not the servant of my *bhaktas?* As such I am myself powerless against my *bhaktas.* Knowledge and penance derive power only by humility. Hence begone and fall at the feet of Ambarisha alone!"

तावत् समेत्य मुनिना स गृहीतपादो
राजापसृत्य भवदस्त्रमसाव (नौषी? नावी)
त् ।
चक्रे गते मुनिरदादखिलाशिषोऽस्मै
त्वद्भक्तिमार्गसि कृतेऽपि कृपां च शंसन् ॥

The Sage came running and caught hold of Ambarisha's feet. The embarrassed King stepped back and prayed to Thy Discus. Thus when Thy Discus had returned leaving him safe, did not the Sage praise the King's *bhakti* towards Thee and also his grace in not retaliating even when harmed and finally shower all blessings on the King?

राजा प्रतीक्ष्य मुनिमेकसमामनाश्वान्
सम्भोज्य साधु तमृषिं विसृजन् प्रसन्नम् ।
भक्त्वा स्वयं त्वयि ततोऽपि दृढं रतोऽभूत
सायुज्यमाप च स मां पवनेश पायाः ॥

For a full year did Ambarisha wait, without breaking his fast, for the Sage's return and now he fed the Sage sumptuously. Happy at that, he waited for the Sage to depart and thereafter himself partook of food. After this incident, Ambarisha's devotion to Thee increased and at the end, he merged with Thee. O great Guruvayurappa, protect me!

---

*Prayer is an impossibility, without a living faith in the presence of God within. A heartfelt prayer is not a recitation with the lips; it should be a yearning from within—in word, act and thought. There is no such thing as retreat for a man of prayer. God demands complete self-surrender and service of all that lives.*

—Mahatma Gandhi.

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# the TEST

**Dr. S. Radhakrishnan**

THE Hebrew prophet said: 'Where there is no vision the people perish.' Democracy gives us a vision, a way of life, asks us to accept certain ideals, norms, or standards of behaviour.

The dignity of the individual, the sacredness of human personality is the fundamental principle of democracy. There is a tendency to look upon the individual as the helpless victim of world-forces which are marching towards their destined goals. The world is becoming anonymous and the individual is getting lost in it. But life is manifested in the individual. Truth is revealed to the individual. It is the individual who learns and suffers, who knows joy and sorrow, forgiveness and hatred.

The world owes all its progress to men who are ill-at-ease. Even the derelicts of humanity, the criminals and the outcasts, each has his self inside him. The function of the State is to see that the light of human recognition in men's eyes does not grow dim. In a touching poem representing the shy self-encouragement of a lonely young man in a far country, John Masefield writes:

> I have seen flowers come in stony places;
> And kindness done by men with ugly faces;
> And the gold cup won by the worst horse at the races;
> So I trust too.

If we compromise with the essential freedom of the spirit, all other liberties will disappear.

Apastamba declares: आत्मलाभान्न परं विद्यते। आत्मार्थे पृथिवीं त्यजेत्। For the sake of the soul even the world may be abandoned. What shall it profit a man if he gains the whole world but loses his own soul?

In these days when the scientific outlook has made historical

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# of TRUE DEMOCRACY

determinism fashionable, when great men are said to be slaves or instruments of impersonal forces, it is good to stress the role of the individual in history. There is only one safe rule for the historian, said H. A. L. Fisher, that we must 'recognize in the development of human destinies the play of the contingent and the unforeseen.' Inevitability of a demonstration in Euclid does not apply to human affairs. Man has a real part in the making of history: राजा कालस्य कारणं। While we reject rigid determinism, we cannot represent man as being completely emancipated from the past. The scope of human choice may be limited but it is there, all the same. We are not the playthings of fate. It is not by submerging our identity in the herd but by the creative use of freedom of thought, feeling and imagination, by wresting the initiative from the environment and vesting it in ourselves that we emancipate ourselves from the dominion of external forces. If we are able to clothe, feed and house ourselves better, if we are able to release ourselves from want and indignity, it is because of the free spirit of man and its initiative.

The whole history of human progress centres round those prophets and heroes, those poets and artists, those pioneers and explorers who dared to take responsibility for their insights into goodness, truth, or beauty,

**. . . If people are to form sound opinions on social and economic affairs, they must have access to accurate information and an opportunity to hear all sides of the question. The sources of information should not be muzzled or controlled by selfish interests. People must have the freedom of thought and expression. . . .**

★

**. . . This demands respect for minority opinion. In a true democracy there is always an Opposition. It may not be strong in numbers but it does not follow that it is lacking in political intelligence. The Opposition may not compel agreement but it compels thought. Authoritarian methods of suppression of opposition are dangerous to democracy. . . .**

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who made their own choices and decisions even at the peril of their lives, for they felt that if they did not do so, they would betray the spirit in them. Respect for the individual is the moral basis of a democratic society. In it no one should be a slave and no one a master.

जनवाक्यं तु कर्तव्यं नरैरपि नराधिपैः ।

The voice of the people must be carried out by the people and the rulers. How are we to ascertain the will of the people? A mere clamour or catchword is not the will of the people.

Parliamentary democracy seems to be the best instrument for the ascertainment and expression of the public mind. Democracy is government by the representatives chosen by the people. Direct government by the people is not possible in modern States. Even village panchayats adopt the representative system. It gives the people the right to amend and alter the Constitution. So long as it exists, till it is changed by the people's representatives, it is obligatory on all. Unless there is common ground, accepted by all members to whatever party they may belong, the work of Parliament cannot be carried on. Parliamentary democracy provides a peaceful way of changing Governments. Frequent elections indicate that people have the power to remove their representatives.

If people are to form sound opinions on social and economic affairs, they must have access to accurate information and an opportunity to hear all sides of the question. The sources of information should not be muzzled or controlled by selfish interests. People must have the freedom of thought and expression.

In a totalitarian society, the party in power regiments the views of the people through control of all agencies of information, communication and entertainment. All opposition is silenced and people hear only what the Government wants them to hear. It is the function of Parliament to express, not suppress social discontent. In a true democracy, even the thought we hate is tolerated so long as the thought we hold is free to combat it.

Parliament acts as a liaison between the people and the State. It is the place where we sense atmosphere and create it. The leaders do not merely follow public opinion but lead it. 'Your representative,' observes Burke in a well-known passage, 'owes you not his industry only but his judgment; and he betrays instead of serving you if he sacrifices it to your opinion.' If we merely reflect public opinion on the plea that we are concerned with winning votes, then what we say in Parliament will be tripe, platitude and

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demagogy. The decisive consideration should not be whether we do anything popular but whether we do the right. In a majority of cases, when we do wrong, we will be unpopular. Terrific pressures discourage acts of political courage.

We have scrapped the dogma of the divine right of kings; even Governments by elected majorities have no divine rights. A democratic government, i.e. government by the majority is open to grave abuses. Lord Acton observed: '.....that government by the whole people, being the government of the most numerous and most powerful class, is an evil of the same nature as unmixed monarchy, and requires for nearly the same reasons, institutions that shall protect it against itself and shall uphold the permanent reign of law against arbitrary revolutions of opinion.' For a sound democracy, we require freedom of thought and expression.

This demands respect for minority opinion. In a true democracy there is always an Opposition. It may not be strong in numbers but it does not follow that it is lacking in political intelligence. The Opposition may not compel agreement but it compels thought. Authoritarian methods of suppression of opposition are dangerous to democracy.

The Buddha, Socrates and Jesus are symbols. The State can silence them but cannot quench the fire that burns in them. Socrates and Jesus and many others were silenced as grave 'security risks' in the 'cold wars' of their times.

Across centuries of despotism and dogma we find the poison-cup, the Cross, the stake, the torture-chamber and the concentration camp. We in India did not liquidate the Buddha or, for that matter, other non-conformists. As a rule we did not confront our people with either conformity or martyrdom. We allowed for freedom which is the way to progress.

Nothing has been more disastrous to the world than the common assumption that we are always right. If we suppress those who preach unorthodox ideas and stifle the spirit in man, we are not democratic. What we do with our non-conformists is the test of a democracy.

[Condensed from: *Occasional Speeches and Writings*]

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To me the ultimate value of a man is not to be measured by what he says, nor even by what he does, but by what he becomes.

—Sri Aurobindo.

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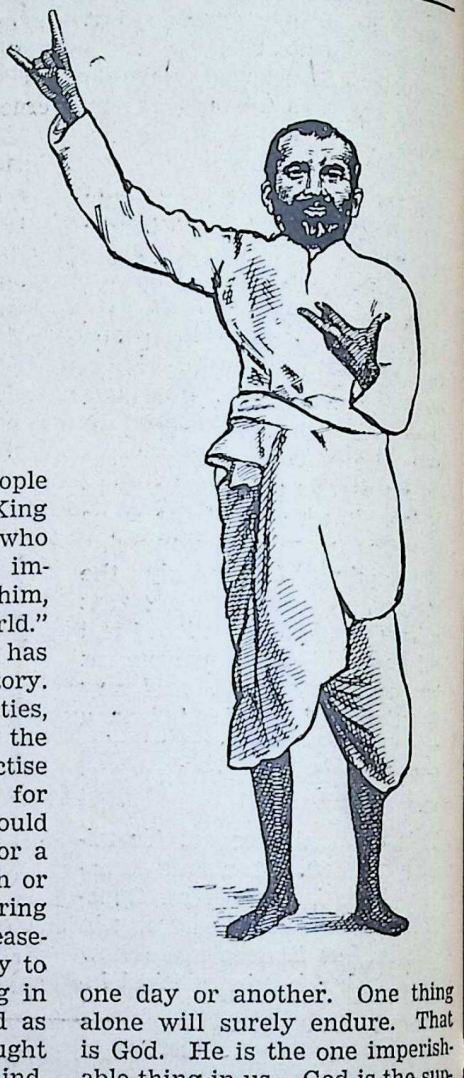
C. Rajagopalachari

Sri Ramakrishna Upanishad—25

# THE WAY TO BE SAVED



THERE are some people who say, "Look at King Janaka—a great king who was also a *jnani*. It is not impossible to be a *jnani* like him, while still living in the world." But they forget that there has been only one Janaka in history. To be a *jnani* doing one's duties, without attachment, in the world, one should practise silent, solitary meditation for some time at least. One should go through this discipline for a year, six months, or a month or at least for twelve days. During that period, one should ceaselessly think on God and pray to Him for His grace. Nothing in the world is to be regarded as yours or mine. This thought must take deep root in the mind. You must firmly realise that whatever you consider as yours will surely perish and disappear one day or another. One thing alone will surely endure. That is God. He is the one imperishable thing in us. God is the support of everything. He is all. With the one thought of attaining God, one should meditate,

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making the mind pure and free from taint. Meditate with the sole desire and anxiety to attain Him. Do not mix with those who ridicule or despise meditation and devotion. Give up the company of those who treat devotees with disrespect or derision.

* * *

When your heart is unsteady, pray to the Divine Mother of the universe. She will protect you. She will save you from the sins hidden in your heart. Tell yourself constantly that Iswari is beside you. If you do so, you will shrink with shame from evil thoughts and evil deeds. One who has received grace through meditation walks on the straight path untroubled in mind whatever his station and whatever may happen to him. He does his duties with humility and skill. We can see in him devotion to God, kindness to fellowmen, and rectitude in action. He is wise among the learned. He can also argue well like others. He behaves towards his parents with love and respect and without any flaw. He is loving to his friends and relatives. He is sweet of speech and helpful to others, and will earn the love and esteem of everyone. To his wife, he will be love personified. Only he who is thus disciplined should be called a *jnani*, though he may live with his family and apparently in the world.

The teachings of Bhagavan Sri Ramakrishna are not impractical ideas. They are truths which he verified in his experience and which he passed on to be adopted by others.

When he said, "The Devi stands by you; fall at Her feet; you will get whatever you want; She will save you from sins," he spoke from his own experience. If we realise that and act accordingly, we shall be saved; and our country too will prosper.

[From *Sri Ramakrishna Upanishad* by Sri C. Rajagopalachari, published and copyrighted by Sri Ramakrishna Math, Mylapore, Madras-4, who have kindly permitted us to quote.]

[*To be continued*]

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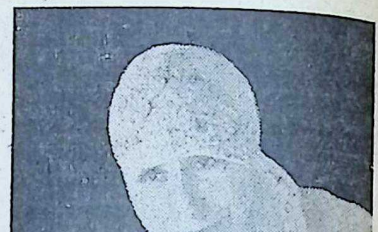
# THE MOTHER

## SRI RISHABHCHAND

On the 21st instant falls the 80th birthday of the Mother, the guiding light of Sri Aurobindo Ashram and the Sri Aurobindo International University Centre, Pondicherry, which is being celebrated on a country-wide scale.

THE best homage we can pay to spiritual greatness is to endeavour sincerely to reproduce it in ourselves; and the one lesson it invariably teaches us is that life is a field of self-transcendence, that difficulties and dangers are but opportunities for developing our latent consciousness and powers, and that normal humanity is only a stepping stone to an immortal divinity, which is our birthright. It always points to the sunlit peaks, to the high, limitless heavens above, to what is eternally free and blissful, far beyond our human ken, and whispers in our ears: "Man is born to surpass himself."



The Mother

I shall deal here with one of the experiences of the Mother as recorded on April 10, 1917, in her *Prayers And Meditations*. It is an experience which reveals, much more than any biographical details could ever do, not only the surpassing greatness of her personality, but the ineffable glory of the divine fulfilment to which she beckons and leads us in her infinite love and compassion.

"My heart has fallen asleep, down to the depths of my being.

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The whole earth is in a stir and agitation of perpetual change; all life enjoys and suffers, endeavours, struggles, conquers, is destroyed and formed again.

My heart has fallen asleep, down to the depths of my being.

In all these innumerable and manifold elements, I am the Will that moves, the Thought that acts, the Force that realises, the Matter that is put in motion.

My heart has fallen asleep, down to the depths of my being.

No more personal limits, no more any individual action, no more any separatist concentration creating conflict; nothing but a single and infinite Oneness.

My heart has fallen asleep, down to the depths of my being."

There are four strands of this superlative experience, which invest it with an exceptional quality. The first is the abysmal peace and silence of Sushupti. The second is a clear perception, in the very midst of that deep sleep, of the stir and agitation, the flux and reflux of earthly life. The third is the mother's dynamic identification at once with the divine Will that moves, the divine Thought that acts, the divine Force that realises, and the Matter that is moved. She has become the Will, she has become the Thought, she has become the Force, and she has become the dense and inert Matter that is churned and beaten into forms. We shall understand this experience better by referring to a passage in the *Mandukya Upanishad* where Sushupti or the third pad or poise of the Integral Brahman (Chatushpad Brahma) is described:

"When one sleeps and yearns not with any desires, nor sees any dream, that is the perfect slumber. He whose place is the perfect slumber, who is become Oneness, who is gathered into itself, who is made of mere delight, who enjoys delight unrelated, to whom conscious mind is the door, Prajnā, the Lord of Wisdom, he is the third.

"This is the Almighty, this is the Omniscient, this is the inner Soul, this is the Birth and Destruction of creatures."

This Sushupti is the Vijnana of the Upanishad and the Rita-Chit of the Veda. Sri Aurobindo calls it the Supermind, the Real-Idea or the Truth-Consciousness. We find in the above description of it the same essential elements as in the Mother's experience. It is called Sushupti, because it appears as deep sleep, as a state of stirless peace and silence. And yet it is not the impersonal Immutable, but Sarveshvara, the Almighty, Sarvajna, the Omniscient, Yonisarvasya, the Womb of the universe, and the birth and destruction of all creatures. It is transcendent of the universe, and yet immanent in it. It is not only the Origin and Pilot of the universal movement, but itself contains, pervades and constitutes it. It possesses the eternal stillness of the Akshara, looses out of itself the stupendous dynamism of the Kshara,

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and is yet beyond both as Purushottama, the Supreme Purusha.

The Mother's appears to be a typical experience of this Sushupti, this Vijnana or Supermind. It gives her a simultaneous identification with the supramental Will of the Supreme, with His creative Thought and realising Force, which are at once transcendent of the world and immanent in it and—this is the most striking element in the experience and generally regarded as incompatible with the state of Sushupti—with the Matter which is put in motion. She has become one, both in *status* and *dynamis*, with the Divine and with every atom of the material world, in an integral realisation. The experience is something more than that of the universal consciousness, more than that of sheer transcendence—it embraces both within the infinite sweep of the omnipresent, living dynamic Oneness. The One is felt both above, and here below; both in unity and multiplicity; both in movement and stillness. Matter is felt, not as Maya, or anything antagonistic to Spirit and fit to be renounced, but as an indivisible part of the one Existent, as Spirit itself metamorphosed into a dark density of its own substance. Spirit and Matter are one, the divine Will acts upon Matter, the divine Thought and Force are here actively present in every particle of it. Why? Is there no teleological significance in this ceaseless churning of Matter by the divine Force? Is it not that the Divine wills to manifest His transcendent glories in the material world? Will not the ideal of the transformation of Matter replace the outworn ideal of the soul's flight from it? Will not a day come when Matter will be lit up with the light of Spirit, and God will manifest in a transfigured humanity on earth?

The Mother's experience, in which the earth figures so prominently, is at once a picture and promise of the divine destiny to which man is called.

---

*O, let me utter forth my Krishna's praise*
*Better than tongue can tell or mind can frame;*
*Let me express throughout my rapturous days*
*The sweetness of Thy ever-holy Name.*

—Mukunda Mala.

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Rethinking in Archaeology—3

# a Hindu God for the Buddhists

R. SEN GUPTA

ON the western wall of the cell behind the landing between ground floor and first floor of the cave known as Tin Thal[1] (No. 12) at Ellora is carved a group of three figures, those of the Bodhisattva Avalokitesvara (Padmapani) in the centre and Goddess Tara to his left. But the third one to the right of Avalokitesvara is of some interest.

Fergusson described this panel as "Padmapani seated between a male and female, the latter perhaps his wife"[2] and later Burgess described it as "On the west wall is Padmapani seated with one leg tucked under him and his hands on his knee. To his left is a goddess, probably Tara or Projna with a dagoba on the front of her headdress and with the right foot down over the Padmasana or lotus seat and the left doubled up on it (Lalitasana-mudra). Her right hand lies over her knee with the palm turned outwards (*varada* or *varamudra*). The attitude of bestowal and the left holds the stalk of a flower. On the other side is a fat figure with the right foot raised upon the seat and a bud at his elbow."[3]

*Kubera:* Ellora Caves
*Photo : Archaeological Survey of India.*

1. Tin Thal means three storeyed. Attributed to 8th cent. A.D. it is a three storeyed monastery, with the top floor as a chapel.
2. J. Fergusson & J. Burgess—The Cave Temples of India, p. 382.
3. J. Burgess—Archaeological Survey of Western India, Vol. V (Report on the Ellora cave temples, Supplementary to the Volume on "The Cave Temples India"), p. 18.

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Thus it will be seen that both the scholars have escaped the identification of the figure simply mentioning it as a 'male' and a 'fat figure' respectively. However, they have suggested that the panel might be one of the many Buddhist 'Triads' representing the Buddha, Dharma and Sangha. Unfortunately nobody has made a systematic study of the sculptures at Ellora since then, especially more so of the Buddhist group of caves which present so many problems.

Now the figure may be described here. It is a fat dwarfish figure of a divinity with a protruding belly sitting in *Maharajalila* pose. His left hand is placed on the left thigh and appears to be holding something while the right hand which is placed on the right knee (in *Utkutika*) is broken from the elbow. He is wearing a necklace, *karna-kundalas*, a *yajnopavita* and his head is adorned with a *kiritamukuta*. On his right side is a *sankha* and to his left is a *padma* and each of them is connected with a twisted tube-like object which appears to be bags of money, also forming the seat of the figure on which he is sitting. This will be clear when it is noticed that between the lotus and the legs of the figure is some space which is nothing but the bag suggested by the plaster, little bit of which is still remaining under the feet and showing that twisted character.[1] The other two figures are, however, sitting directly on the lotus seats.

Below his left knee and near the right foot along the petals of the lotus is what looks like a bird. Actually a hole was made at that place, as seen elsewhere, probably to tie the uprights of scaffolding erected for painting the ceiling. The central portion of the 'tie-hole' being broken, it lends to the appearance of a bird.

The typical paunch and the money bag issuing from the *sankha* and *padma* point together towards its identification with the god of wealth, namely Kubera, whose Buddhist counterpart is Jamhala. *Sankha* and *padma* are his two important *nidhis* or treasures. With his left hand he is holding the ends of the bags and in his right hand must have been the *matulunga* (Citron) fruit which is usually met with.

Kubera is also the god of riches in the Buddhist literature and mythology and "is sculptured exactly as in the Hindu representation; but he is immediately recognised as Kubera by a mongoose."[2] That he is

1. This is clearly seen in fig. 3, plate XVIII of Burgess's Archaeological Survey of Western India, Vol. V.
2. T.A.G. Rao—Elements of Hindu Iconography, Vol, II, Part II. p. 537.

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sculptured exactly as in the Hindu representation is true in this case also, as according to the *Vishnudharmottara*, "His treasure bags should be made in the form of conch and lotus, and they contain his treasures".3

Again the description of this figure answers to some extent to what is stated in the *Amsumadbhedagama*. It states that, to the right and left of Kubera, there should be respectively the *sankhanidhi* and the *padmanidhi* whose descriptions are as follows: these two personifications should resemble in shape of the *bhutas*, that is, with short limbs attached to a large trunk and surmounted by a large face, carrying in their hands lotus flowers. They should be draped in white clothes, adorned with *karandamakutas* and placed upon Padmapithas".4

The departure from the requirements of the *Agama* is only that the two *nidhis* have been sculptured in symbolic forms rather than their anthropomorphic forms. Besides the *Amsumadbhedagama* there are other Brahmanical iconographic texts also according to which Kubera is required to be sculptured with the two *nidhis*. For instance the *Purvakaranagama* says that "the god rides on a man, is accompanied by the two *nidhis*, *sankha* and *padma*, and holds a club! But according to the *Mayasamgraha* "The Yakshas should be made pot-bellied, two armed, holding *nidhis* in their hands and (be shown) fierce (due to) drunkenness; (their lord) Vaisravana should hold a club in his hand".5

Prof. Banerjee generalizing the important traits, from the texts, which characterise the figure of Kubera, shows that "he is usually two armed (rarely four) holding a club or mace (*gada*) in one of his hands, accompanied by two *nidhis* (*sankha* and *padma*) personified or not is sometimes terrific in appearance, has either a man (*nara*, no ordinary or mortal man but some mythical anthropomorphic type) or a lamb for his mount, is pot-bellied and long-armed."

In this sculpture of the Buddhist god of riches, the traits of Jambhala are not to be found, instead the Hindu god Kubera is seen to loom large. Such an image of Kubera with the *nidhis* is rare, hence this should be regarded as a very interesting and unique sculpture.

3. Stella Kramrisch—The Vishnudharmottara (Part III), p. 79.
4. T.A.G. Rao—Ibid. p. 536.
5. J. N. Banerjee—Development of Hindu Iconography (Rd. Edn). p. 339.

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# Folk Music of India

THE history of the folk art of India, as indeed of any other country, is the history of varying cultural trends in the life of the people. No other human activity reflects so faithfully the genius of a land as her folk art do. They emanate spontaneously from the very life of the people; their roots buried deep into the soil.

All classical arts—and music is no exception—have their origin in folk art. Some of the more sophisticated musical forms of today have been borrowed from simple folk songs. The Dhamar, for instance, a highly stylized musical form today, has evolved out of an established common variety of folk songs sung in areas around Mathura and Vrindaban.

The amorous exploits of Lord Krishna in the context and surroundings of the Holi festival constitute the burden of these songs. Gradually, with the evolution of the Dhrupad, these simple songs became more and more sophisticated and are recognised classical forms today.

The roots of all stylized classical music are to be traced to the folk music of different regions of the country. A critical survey of the evolution of classical music would show that most of the Ragas are only refined and sophisticated versions of some of the popular airs of folk music. Jhinjhoti, Piloo, Des, Bhimpalasi, to name only a few, owe their origin to folk tunes.

Some of the comparatively recent musical forms like the Tappa and the Thumri claim their descent from folk music. Originally the Tappa was a type of folk song associated with camel drivers of the Punjab. It was Ghulam Nabi who popularised this folk variety and gave it a refined form. Today, Tappa has earned a place of pride in the repertoire of every eminent classical musician.

Likewise, the Thumri, too, looks for inspiration to the rich wealth of folk lore in which India abounds. Folk varieties of the North, like Kajri, Chaiti, Birha, Sawan, Holi, etc., can be regarded as the precursors of the modern Thumri.

Indeed, in this process of transition from the crude to the refined, brought about through historical accidents, the songs

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and the tunes became more stylized with the result that except for the language and the theme content, the urbanised version of these folk songs have hardly anything of the folk about them.

But, the rich heritage of our folk music has, to this day, remained untainted by the touch of sophistication and has come down to us as the living expression of our mass culture. Folk music has a direct and spontaneous appeal and has a way of touching the innermost chords of the heart. It pulsates with feeling and throbs with emotion and is symbolic of the hopes and aspirations, the joys and sorrows of the people.

It has always been the common property of the rich and the poor alike. From Kashmir to Cape Comorin and from Assam to Saurashtra, our land abounds in a rich and colourful variety of folk music. While some of the finest types of folk songs of Europe are almost forgotten, India has been able to preserve her rich heritage of folk songs.

Even today, our folk songs are as much alive in the villages as they were hundreds of years ago. It is amazing that our folk music, in spite of its diversity, has been able to retain its unity and is responsible for a strong undercurrent of kinship that runs through the varying cultural pattern in the life of the people.

During my tour of Saurashtra some years ago, I was particularly struck by the tune of a *Garba* which bore a strong resemblance to a folk tune I had heard in Bengal much earlier. Similarly, I have occasionally noticed a marked affinity between some of the folk melodies of Garhwal and those of Himachal Pradesh.

India is a vast country with different climatic conditions, beliefs and practices. Naturally, every region has its own distinct variety of folk music. The Kajri and Chaiti of Uttar Pradesh, the Mahia and Bhangra of the Punjab, the Bau and Bhatiali of Bengal, the Lavani and Pawda of the Maharashtra and the Ras and Garba of Gujerat and Saurashtra are some of the widely known types of folk music extant today. These, however, by no means exhaust the list.

Our folk songs almost cover the entire range of human activity. India lives in villages and the village folks have evolved different types of songs to suit their respective vocations. The song of a boatman would, therefore, differ from that of a peasant, and the song of a cowboy would not be the same as that of a woodcutter. There are seasonal varieties, devotional melodies and songs sung on festive occasions, in addition to different types of choruses and solos sung by men and women.

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# GODAVARI

GODAVARI is one of the great rivers of India and runs for a length of about 900 miles in the southern part of the country. In greatness and importance it is considered only next to Ganga and Sindhu. It rises from a hill called Brahmagiri which is situated by the side of the village of Tryambak, which is about twenty miles from Nasik. This village of Tryambak contains one of the twelve famous Jyotirlingas of Siva, called Tryambakeswara, situated in the Nasik District of the Bombay State. The source of river Godavari is only 50 miles away from the West Coast of India. Even though this river in its source is very near the Arabian Sea on the west, it moves in a south-easterly direction and meets the Bay of Bengal. Near its source there is a reservoir of water into which water is trickling down from the lips of an image. It is one of the seven sacred and principal rivers of the Puranas —viz. Ganga, Yamuna, Godavari, Saraswati, Narmada, Sindhu and Kaveri. All of them are invoked to come and stay in the water-pot from which water is taken out for religious rites.

The word *Godavari* means the best of the givers of water or the best of the rivers giving cows, or that river which was brought down by Sage Gautama to expiate for the sin of having killed a cow. Godavari is also referred to shortly as *Goda*. The legend of Sage Gautama is narrated in the *Brahmapurana* and the *Naradapurana*. Sage Gautama resided near Tryambak on the Brahmagiri hill. He was staying there with his wife Ahalya. It is said that for about twelve years no rains fell in this area. Sage Gautama performed penance and propitiated Varuna who blessed him and gave him a pit from which he could get as much water as he liked. With the help of this inexhaustible pit, Gautama raised good crops for himself. Other sages staying nearby got jealous of Gautama, particularly because they had no water in their fields due to the severe famine. It is said that the sages arranged a big ruse. They propitiated Ganesa and even though the latter was unwilling he was per-

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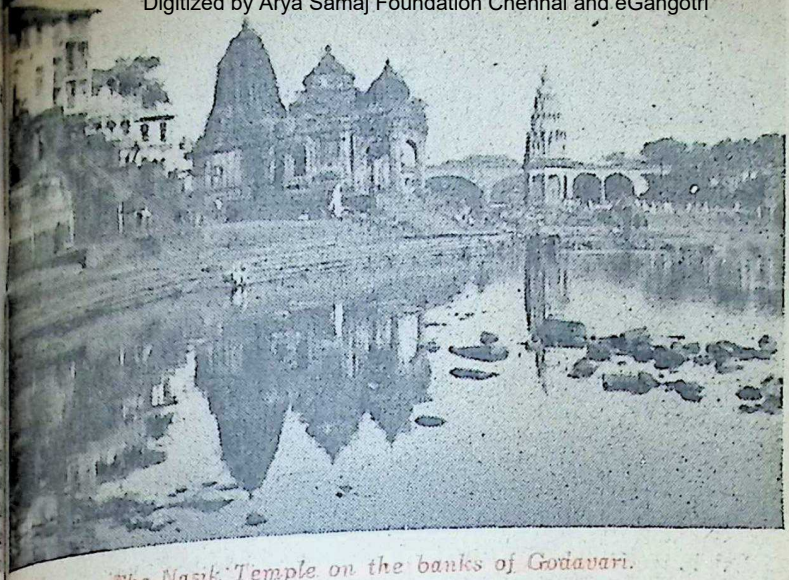

*The Nasik Temple on the banks of Godavari.*
*Photo:* Sri M. K. Rangaswami Aiyangar.

suaded for the sake of fun to participate in the ruse. A cow was sent near the place which used to be the granary of Sage Gautama and when Gautama saw the cow spoiling the granary he picked up a bunch of *darbha* grass lying by its side and with the help of that bunch he tried to push aside the cow. On a mere touch of the *darbha* bunch that cow fell down as dead. On this event the Sages labelled Gautama as a cow-killer. He was asked to go out of his *asrama*, perform severe penance and bring down Ganga, so that his sin of having killed a cow might be removed after a bath in the river. Gautama went out of his *asrama* and propitiated Lord Siva, who being pleased brought down Ganga on the Brahmagiri hill to purify Sage Gautama. At the request of the Sage, Siva agreed to stay near the Brahmagiri hill in the form of Tryambakeswara Jyotirlinga. All Gods, when requested by Gautama, promised to come there once in twelve years when the Jupiter was in Leo. Gautama turned the course of the river with a blade of grass (*darbha*) and the place where he did so is called Kusavarta. As a matter fact, Godavari is so much identified with Ganga that all Tirthas on Ganga like Gangadwara, Kusavarta, Bilvaka, Nila Parvata and Kanakhala are also said to exist on Godavari.

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As Gautama brought the river Ganga in the form of Godavari it is also known as Gautami, particularly on the Brahmagiri hill. In the *Bombay Gazeteer* Vol. XVI at page 553 is recorded the Puranic version which states that the date of the descent of this river from the Brahmagiri hill was Saturday, the tenth day of the bright half of the month of Magha in the tortoise incarnation of Vishnu, during the era of King Mandhata, after two hundred thousand years of the Krita or the first cycle had elapsed. It is further stated that Siva was pleased to give to Gautama a part of his matted hair or *jata* containing Ganga water, and when Gautama sprinkled this water on the dead cow, the cow became alive, pardoned Gautama and disappeared. As the water of this river gave new life to the cow the river among other reasons is called *Goda* or *Godavari*. According to another version, river Godavari starts from a neighbouring hill called *Jataphatka*. This river is so much identified with Ganga that as a matter of fact it is known as Dakshina Ganga, and equally great religious sanctity is attached in having a bath in this river. Particularly those who are denied the happiness of children are recommended to have a bath in this river in order that their line may continue. The bath in particularly when either the Sun or particularly the Jupiter is in sign of Leo. Marriages usually not permitted Jupiter is in Leo but this restriction does not apply to marriages performed on the bank of river Godavari.

After flowing for about miles in the east and then south-east direction it meets Pranhita river which is united stream of the waters Wardha, Painganga and Wa ganga. Thereafter it is joi by the Indravati river and ther on by the Savari riv The bed of Godavari which af this Sangama is about 2½ mi gets contracted to only about yards while forcefully cross the eastern ghats. Near Raj mundry the river is once ag two miles broad and further it becomes four miles. The are several islands in this riv At Dowlaiswaram the river divided into two main strea called by the names of Gauta Godavari which is the easte stream and Vasishtha Godav which is the western strea The first stream passes by R nam and enters the Bay of Be gal while the second strea enters the same sea at poi Narsapur.

According to tradition God vari is stated to divide itself int seven branches before it meet the sea and they are nam

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after the seven rishis. Pilgrims are recommended to take a bath one after the other in all the seven branches meeting the sea. It is known as *Saptasagarayatra*, which is said to give an offspring to a childless person. These seven branches are named after sages Kasyapa, Atri, Gautama, Bharadwaja, Visvamitra, Jamadagni and Vasishtha. Out of the seven, the branches connected with Bharadwaja, Visvamitra and Jamadagni are said not to exist any more but some pilgrims identify these old traditional sacred spots at certain definite places. The branch known as Vainateyam is also considered sacred. There are various sacred spots on the banks of river Godavari which are frequented by pilgrims. The first is near Tryambak which is the source of the river. Another important place is at Bhadrachalam about 100 miles from Rajahmundry. It is said that Rama crossed Godavari on his way to Lanka at Bhadrachalam. At this place there is an ancient temple of Rama. Then comes Rajahmundry and the Kotipalli. Every thirteenth year the Pushkaram festival is held at this place when a bath in river Godavari is held as particularly sanctifying. In general, the waters of river Godavari are stated to have the medicinal properties of quenching thirst and curing leprosy, consumption, blood pressure and indigestion.

River Godavari is not mentioned in Vedic literature but there are numerous references to it in the Epic and the Puranic literature. It is said to be 200 *yojanas* long, having three and a half crores of *tirthas* on its banks.

Godavari has a drainage basin of about 1,12,000 square miles. It has a wide alluvial delta before it meets the sea. This delta has been very useful for irrigation. At the head of the delta of Godavari, before it bifurcates into Gautami Godavari and Vasishtha Godavari, there has been constructed a great anicut or dam at Dowlaishwaram. This dam runs across the river and the proposal of its construction was put forward by Major Cotton in 1845 A.D. The whole delta has been irrigated with the help of canal system following this dam. The Godavari delta system for irrigation was completed in 1890 A.D. at a cost of Rs. 227 lacs, irrigating an area of 1299 thousand acres. The Gunnavaram aqueduct has also helped irrigation and navigation.

Godavari has also been helpful in taking timber from one place to the other. Timber is floated on the waters of this river and carried to a distance of several miles.

The traditional seven streams of Godavari on the eastern coast

(*Continued on page 50*)

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[New Series]

**Dr. Shakuntala Rao Shastri**

V

Here is given a scene from a drama of the 7th century A It is written by a lady. The name of the drama is *Kaum Mahotsava*. Perhaps it is the only drama written by a lady the whole range of Sanskrit literature. The authoress wa queen— Queen Vijayabhaṭṭārikā of Karṇāta. The story historical.

There was a king called Sundaravarman ruling at Magadh He had no child. So he adopted a boy called Caṇḍa Sena as h son. Some years after this, a son was born to the chief que Madirāvatī, wife of Sundaravarman. The boy was nam Kalyāṇaśrī. When Caṇḍa Sena saw that he would not g get the throne, he formed an alliance with the Licchavi trib living on the outskirts of Magadha. These were Mongoli tribes and were very strong and powerful. Their principal se was in Nepal.

One night, all of a sudden, Caṇḍa Sena with the help of th Licchavis attacked the palace of Sundaravarman. There wa none to help the unfortunate king, as the army of the king wa under the control of Caṇḍa Sena. In the fierce battle that too place, Sundaravarman, though able to kill Caṇḍa Sena, did no do so, as he was his son. But at last he died fighting bravely The queens entered fire with the body of Sundaravarman. Th little prince Kalyāṇaśrī was left to the care of his nurs Vinayandharā, who carried him to the forests of Vindhya moun tains in the pitchy darkness of night. Here, by accident, the prince was separated from his nurse. He was picked up by the hermits living nearby, who brought him up with tender care

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Unayandharā, dejected in mind, wandered about and took rders as a Buddhist nun, and came to be known as 'Yogasiddhi'. Wandering about, Yogasīddhi came to Mathurā. The queen of hat place welcomed her and placed her only daughter Kīrtimatī nder her care.

Years rolled on. The little prince attained youth. The inisters of Sundaravarman were waiting for an opportunity to lace the rightful heir on the throne. Caṇḍa Sena proved to be tyrant. People eagerly wanted to have their rightful ruler. Fortunately an opportunity occurred. The frontier tribes f Magadha set up a rebellion. As no one helped the king, Caṇḍa Sena himself went to quell the rebellion. It was decided hat at this opportunity, when the city would be unguarded, rince Kalyāṇaśrī should be welcomed as king by his subjects.

According to this plan, the prince started from the hermit-ge, with his faithful friends and followers. On his way, he as resting near the temple of Caṇḍikā. To this very spot came rincess Kīrtimatī with her retinue. Her father, King Śūrasena, nxious for her marriage, sent her to this temple for the bless-gs of the Goddess. The Princess offered her worship to the ity and when she was returning to her camp, met Prince alyāṇaśrī on the way. The following scene describes their st meeting. Later she became the queen of Kalyāṇaśrī.

*Dramatis personæ:*

Kīrtimatī—Princess of Mathurā.
Kāñcukī—Chamberlain to the Princess.
Nipuṇikā—Companion and confidante of the Princess.
Kumāra—Prince of Magadha, named Kalyāṇaśrī, heir-apparent to the throne of Magadha.

| ततः | प्रविशति | ससखीगणा | कीर्तिमती |
|---|---|---|---|
| tataḥ | praviśati | sasakhīgaṇā | Kīrtimatī |
| Then | enters | with confidantes | Kīrtimatī |

काञ्चुकीयश्च
Kāñcukīyaśca
chamberlain and.

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There enters Kīrtimatī with a group of confidantes a chamberlain.

| | | | | |
|---|---|---|---|---|
| काञ्चुकी — | | इत | इतो | |
| Kāñcukī — | | ita | īto | |
| chamberlain — | This way, this way, | | | your lady |
| कीर्तिमती | हला | निपुणिके | किं | नु |
| Kīrtimatī | halā | Nipuṇike | kim | nu |
| | oh | Nipunika | why | |
| प्रसन्नमिव | | मे | हृदयम् | |
| prasannamiva | | me | hṛdayam | |
| pleased, as it were | | my | heart | |

= Oh Nipunika! Why indeed is it that my heart is ple as it were?

*[To be continued]*

## GODAVARI—*Contd.*

which are named after ancient sages have legendary stories about every one of them. The first which is named as Kasyapa is also called Tulya because it is considered *tulya* or equal to the other six streams. The second is connected with sage Atri who is said to have performed a penance to acquire the position equal to that of Indra. Near the third stream sage Bharadwaja is stated to have performed penance to secure a good husband for his sister Revati. Revati was ugly in appearance. She was married to sage Kata and as this couple took a bath in this stream it is said that both of them acquired good looks. The next stream is called Gautami. The wife of Sage Gautama who had illicit connection with Indra, was cursed by Sage Gauta and ultimately the curse was viated on her becoming a stre and meeting the holy ri Godavari. The other stre are similarly named after o sages.

Rama stayed in Pancha near Nasik and spent a num of happy days on her bank company of Sita and La mana. Godavari also witne large kingdoms in Maharash and Andhra. It passes by t old town of Paithan, which a number of years remained t cultural capital of South In Pratishthana or Paithan was t capital according to tradition the Satavahana kings. It r mained for many centuries centre of trade and also a cen of learning.

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# Meena Kumari

## entrusts her skin to Lux Toilet Soap

## "It's so perfectly white & pure!" she says

Complexion-care is vital for busy stars —especially stars as busy as lovely Meena Kumari. Her complexion secret? 'It's pure, white Lux Toilet Soap,' she says. The stars believe in Lux-care for the skin ...why not *you*?

Star of Kamal Amrohi's 'Pakeeza'

# Lux Toilet Soap

THE BEAUTY SOAP OF THE FILM STARS

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# Bhagawan Parashurama

## PART IV: ON THE BANKS OF THE NARMADA

● K. M. Munshi ●

### *PREVIOUS STORY*

*This Part is a sequel of the saga of the conquering Aryans. The first Part was published as a serial in the Journal under the title 'The Woman that was Goddess'. The second Part dealt with the boyhood of Parashurama or Rama of the Battle Axe, the son of Sage Jamadagni, descendant of Bhrigu. The third Part dealt with Rama's efforts at unification of the Yadavas.*

*Rama is born to Renuka, the wife of Jamadagni, in the ashrama of the Bhrigus in Aryavarta. On account of difference with Sage Jamadagni who wants Rama to be brought up not as a warrior but as a sage, Kavi leaves for Bhrigugram. The child Rama goes in search of him and, on the way, is captured by strange men who want to offer him as a sacrifice to their unAryan deity. Rama escapes and is ultimately found by Kavi.*

*Six years after Rama's return, Sudasa, the king of the Tritsus and brother of Loma, invites Sage Vasishtha to be his High Priest in the place of Sage Vishwamitra. Vishwamitra presides over King Harishchandra's human sacrifice, but Shunahshepa, the boy who was intended to be sacrificed, is saved by God Varuna.*

*Young Arjuna, otherwise called Sahasrarjuna, the king of the Haihayas, wants to marry Loma, the sister of King Sudasa. When he is not able to do so on account of the curse of Jamdagni, he kidnaps her to his Anupadesha on the Narmada. Rama, though a boy, is devoted to Loma. He therefore persuades Arjuna's General, King Bhadrashrenya, to take him also with Loma. They arrive by boats in Saurashtra.*

*Arjuna, being angry with Bhadrashrenya, removes him from the office of the Commander of the Haihayas. Then he leaves for a war in the South.*

*In the meantime, Rama, though a boy, organizes and strengthens the Yadavas. Revat, the king of the Sharyatas, a tribe living in the adjoining territory, prepares for a war of utter destruction against King Bhadrashrenya. Rama decides to take up the challenge, but wants to wage the war in his own way. He foils the Sharyata conspiracy.*

*We are introduced to Mrigarani at Mahishmati. She at first looks with disfavour on Rama.*

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# 4. CLEARING THE DECK

RAMA was very firm. 'Bhadrashrenya, you must go away from here. If you stay here, my difficulties will be greater. Your life is also in danger. Mrigarani wants to finish you off.'

The eyes of the old king were humid. 'Gurudeva, there is no end to my trials. I do not know what sins I have committed that the Gods should torture me like this. My *gotra* is disbanded. My wife and children are wanderers. And now you ask me to leave you alone.' The king broke down.

'King, this is the test of your courage. Greatness, which defies even death, comes only through trials. If we are afraid of trials, we are defeated. Like gold, we must pass through fire and become cleaner and more brilliant.'

'But, how can I leave you? It is only your presence that gives me courage', said Bhadrashrenya. 'And how can I go alone? Mrigarani's men will track me down in no time.'

'Don't worry. You go and send Mrikund to me. I will arrange everything. Then you go to the banks of the Mahi where Vishakha and Prateep are waiting for me. If need be, I shall invite you here.'

Bhadrashrenya left, and in a short while, Mrikund came to meet Rama. The old High-Priest was anxious to know what had passed between Rama and Mriga.

'Best of Gurus, let us go and walk on the banks of the river,' said Rama.

Mrikund sensed solemnity in the voice of Rama and felt nervous.

'Come along, Mrikund. I have heard so much about your cleverness. I want to talk straight to you. What do you want to do with Bhadrashrenya, with the Yadavas and with me?'

Mrikund was taken aback.

'You do not want to tell me that?' asked Rama.

'How do I know it?'

'You are a shrewd man and a wise one,' said Bhargava. 'If you do not want to tell me what you propose to do with us, I will tell you. You kept Bhadrashrenya at Girnar in order to keep a watch over Bhagavati and myself. Why did you call us here? You do not want to tell me. Alright, I will tell you. You want to keep us under your watchful eyes.'

Mrikund tried to interrupt. but had no courage to do so.

Rama continued: 'In two days you have already seen that I am not the foolish, impetuous boy which you had thought me to be. You have realised that you cannot kill me. You cannot de-

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stroy the Yadavas without the help of the king of Anarta. You can only destroy Bhadrashrenya. Once he was your comrade; he is no longer one.'

'Master, we have no such intention,' said Mrikund in a diffident voice. 'And anyway who listens to my advice?' he added.

'Best of Bhrigus, you do not speak the truth,' said Rama, reminding Mrikund of the tribe to which he belonged and of which he was the head. 'You and Mrigarani are thinking how to make me an instrument of your power and that of Sahasrarjuna. Why do you worry? I myself am ready to become your instrument, but only on one condition: Bhadrashrenya and his Yadavas must remain harmless.'

'What can we do? Bhadrashrenya killed the Sharyatas. That has roused fury in all hearts,' said Mrikund, trying as fast as he could to gauge the intentions of Rama in talking with such blunt frankness.

'You *have* to find the way to keep Bhadrashrenya and the Yadavas safe. If you touch even a hair of his head, count me as your bitterest enemy. You cannot kill me and I will. And you will find it hard to deal with me.'

'Who can ever dare to deal with you, Master?'

'And you cannot stop me from dying by the side of Bhadrashrenya,' said Rama sternly.

'No, no, Master. Why do you say that?' said Mrikund in complete confusion.

'Mrikund, you are a Bhrigu. I am the son of the Best of Bhrigus, your Kulapati. I tell you: Give up the intention of disposing off Bhadrashrenya. If Mrigarani has made a resolution to do so, induce her to give it up.'

'But who wants to do that? It is only your suspicion.'

'Do you speak the truth?' Rama faced Mrikund with blazing eyes. 'Then, give me your solemn word,—take an oath—vow in the name of our Fathers Bhrigu, Shukra and Chavana that you will save Bhadrashrenya at all costs.'

'What is the use of my taking an oath to no purpose? Nobody is going to hurt Bhadrashrenya.'

'Then I impose the vow upon you,' said Bhargava quietly, 'by my authority as your Kulapati.'

Mrikund looked at the flaming eyes, the stern look, the face set in an inalterable decision, and began to tremble in every limb.

'Mrikund, I know, once you were not ashamed to accept the office renounced by Maha Atharvana? And today you want to deceive me.' Rama placed his hand on the shoulder of Mrikund. 'You have been clever all your life. Today I impose upon you the vow in the name of our Fathers. It is your duty to save Bhadrashrenya.'

Mrikund looked at the fearsome Rama with his toothless

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mouth wide open, its lower jaw trembling. He loved his life and was afraid of Rama's ever-ready battle-axe. He had also no courage to invite the wrath of the tribal Fathers, for he had always looked forward to a happy life with them after death.

'Do you know how Madhu died? And the king of the Sharyatas?' asked Rama in dreadful accent. 'The moment you are untrue to the vow I have imposed on you and betray our Fathers, your head shall stand severed from the body.'

'But what can I do? It is Mrigarani who decides everything,' said Mrikund in a piteous voice.

'As long as I am alive, I shall not allow a Bhrigu to break his vow. Do you take the vow or not?'

The frightened Mrikund tried to look away.

'Do not look for hope. Nobody will come to your rescue,' said Rama. 'No one can stop me from maintaining the high tradition of the Bhrigus.' Then Rama added: 'You are a wise man. Don't let your wisdom forsake you. Don't bank on Sahasrarjuna. I see him dead before my very eyes.' Rama pointed a finger to a spot in the middle of the river.

With eyes opened wide in fear, Mrikund looked towards the spot pointed out by Rama, and in the simmering moonlight, saw on the waters of Narmada, Bhargava, his head almost touching the sky, standing triumphant and before his feet lay the body and the head of Sahasrarjuna severed from one another! The legs of Mrikund collapsed under him. He fell to the ground and clung to the feet of Rama. 'Master, forgive me. I take the vow. I shall carry out whatever orders you give me.'

'Then send two of your sons with your trusted men with Bhadrashrenya. Let them take him safely out of Mrigarani's reach. I will also send Vimada and four Bhrigus with him and, —the voice of Rama was full of portent—'if day after tomorrow, Vimada and the Bhrigus do not return with your sons—I shall kill you.'

Mrikund folded his hands and stood trembling in every limb. 'What shall I tell Mrigarani tomorrow.'

'Tell her the truth that you are not the one to disobey the mandate of your Kulapati.'

'No, no, how can I do that?'

'Then, all your life you have told so many lies that you would not find any difficulty in telling one more.'

Next day Bhadrashrenya left with the sons of Mrikund and Vimada. A few days later when Vimada returned with the men, Bhargava began a sacrificial session on the banks of the river.

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The whole Mahishmati and crowds drawn from wherever the news of the sacrificial session reached, came to join it and have a *darshan* of the grandson of Maha Atharvana. Mrikund had never seen such a properly conducted sacrificial session and felt proud to sit next to Rama near the Sacred Fire. Mriga also came to the session every day, developing a devotional attitude towards Rama, unfamiliar to her.

The crowds came to have the *darshan* of Rama all hours of the day and half the night. So far, people of Anupadesha had lived under the shadow of the terror which was Sahasrarjuna; for the first time, therefore, their enthusiasm and devotion found spontaneous expression in seeing Maha Atharvana's grandson spreading the empire of *dharma*.

On the twelfth day, when the night was dark and the crowds had dispersed and the attendants were all asleep, Bhargava sat near the sacrificial fire in meditation wrapt, his eyes closed. By his side, Loma and Vimada were sleeping. Supersensitive faculties of Rama sensed a serpent creeping towards him and he opened his eyes. Jyamagha, in the guise of an Aghori, was creeping near the sacrificial session, knife in hand. Jyamagha was now only a few feet away. He saw his bitterest enemy sitting in front of the fire as he was asleep. The moment for which he had been waiting had come. One step more, one throw of the knife held and the destroyer of his tribe he would have killed.

Suddenly, Rama's two flashing eyes, now wide open, shone like two live coals in the surrounding darkness. Jyamagha froze as if fascinated, unable to move. In that strange darkness, as from the two luminous points came a soft and affectionate voice: 'Is it you, Jyamagha? Jyamagha, you want to take vengeance on me for my having killed your father and destroyed your *gotra*. Come, I would not stop you.'

Jyamagha began to tremble. The voice had an affectionate ring which he had least expected. The voice, like a caress, continued: 'What will you gain by killing me? Why don't you come with me? Join me in taking these people from darkness to light. I did not kill your father in anger nor for a selfish purpose. I did not destroy your *gotra* because of hatred. If you have no confidence in me, come, I tell you, come and kill me.'

The caressing voice continued 'Jyamagha, I want to make one Aryavarta from Sindhu to Sinhal. I want the Arya tribes to be devoted to learning and *tapas*. Why do you behave so? Come—come with me. Your place is by my side. Come.

*(Continued on page 59)*

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# the CLOCK-PARADOX

A VERY intriguing puzzle of modern scientific philosophy is whether time is modified by speeding, as suggested by the relativity theory.

According to the Loventz transformation of Einstein's special theory of relativity, a 20-year old man who leaves his twin brother at home to travel to the star Sirius at the speed of light, will find his brother 38 years old when he returns, while he himself will have aged only a few years.

Travels within the solar system or shorter distances, however, would result in less dramatic gains of time for space-passengers.

The question that arises now is whether the rate of biological growth is affected by relativity of time.

This is commonly known as the "Clock-Paradox".

Experts widely differ in their opinion about this strange but true doubt.

But here is a greater paradox: if all motion is relative, how is one to decide which of the brothers stayed at home and which travelled?

One expert has resolved the seeming paradox by mathematical calculations correlating age differences between the twins and the changes in velocity they experience. He records remarkable results in support of the theory of lesser aging for the space-twin.

The expert from the other end argues:

"According to the postulate of relativity, if two bodies (for example, two identical clocks) separate and reunite, there is no observable phenomenon that will show in an absolute sense that one rather than the other has moved.

"If, on reunion, one clock were retarded by a quantity depending on their relative motion and the other were not, that phenomenon would show that the first had moved and the second had not.

"Hence, if the postulate of relativity is true, the clocks must be retarded equally or not at all; in either case, their readings will agree on reunion if they agreed at separation."

India too can make her distinctive contribution towards the elucidation of this controversy. According to Yogic thought, each individual life has

V. A. K.

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been ordained a fixed number of respirations. Consequently, if one elongates the duration of one's breathing, one can prolong his life to that extent. It is said that breathing at the upper layers is necessarily slow and who knows, in the unchartered atmospheric layers, it may not be so leisured as to effect a considerable saving on the quantum of breathing? Surely the period of the twin's stay in space, provided he meets with no accident, is sufficient to put by a handsome number of years. And, believe me, if proved, what a demand would there be for accommodation in the ether!

But the time for speculation is up; for, physicists have decided to instal a very accurate atomic clock in one of the future Sputniks. It will be accurate to a fraction of a millionth of a second. Its twin will be maintained on the earth (which by the way, also spins tardily) to observe if it shows the same or different times at various stages of the Sputniks.

Let us hope it does.

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## BHAGAWAN PARASHURAMA—*Contd.*

And if you have no faith in me, then, here I am. Let your knife do its deed.'

The knife fell from Jyamagha's hand. The flashing eyes, as tears choked him, became soft with affection. The voice was that of a caressing mother. He got up with some effort and fled.

The sacrificial session was completed with pomp and ceremony. Mahishmati, which wore a festive look, felt a tremor as the news came that the victorious Sahasrarjuna was now camping across the river and will be returning to Mahishmati in a day or two.

[*To be continued*]

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***Our Fortnightly Profile—89***

# JANOS KADAR

THE recent shifts in Hungarian politics have left the world guessing. Janos Kadar who replaced Imre Nagy as Prime Minister of Hungary after the "counter-revolution" of November 1956, has chosen to elect himself as Party Secretary making room for his deputy Dr. Ferenc Muennich who has become Premier. He however keeps a post in the Cabinet as a Minister of State. It is common knowledge that even in the post-Stalin era of "democratisation" and the "let hundred flowers blossom" phase of Communism, the Party Secretary is the real boss. Evidently Kadar is out to consolidate his own position vis-a-vis the Communist Party of Hungary.

Commenting on the Hungarian revolution Milovan Djilas, deposed Dy. Prime Minister of Tito's Yugoslavia, expressed the view that it betokened the beginning of the end of Communism. Globe-trotting political commentator Louis Fischer has described it as the end of Titoism meaning thereby that there won't be any more nationalised communism in satellite countries. A third view which has particular reference to Kadar's new move is that he will champion a middle course against extremism from right or left, of course in his own country.

In order to arrive at a proper conclusion, it is necessary to run through Kadar's antecedents and achievements. Beginning as a lock-smith, Kadar joined the Young Workers movement inspired by the early Socialists and earned a 2½-year imprisonment. It was during Admiral Horthy's regime. During the Nazi occupation of 1944-45,

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he participated in the anti-Nazi underground movement under Communist Rajk. With his toil, courage and cool head, he won a name for himself. As a reward for his work Matyas Rakosi, the Communist boss of post-war Hungary, made him party Deputy Secretary-General and member of Politburo. Later Kadar is said to have played, at the bidding of Rasoki, an important role in liquidating his own erstwhile chief, Rajk, on charges of Titoism not knowing that with his ascendancy in the Party hierarchy he too would be made to count the bars on identical charges by the same Rakosi for whom he did the dirty job. After three years of jail, it was Imre Nagy who in the post-Stalin changes set Kadar free.

Kadar bided his time which came in 1956 when he stood up and ousted Rakosi from party leadership at Kremlin's inspiration. Creroe, a staunch Stalinist, was the Party Secretary during the months preceding the October upheaval and Kadar remained in the background. But when Nagy was swept back to power, Kadar replaced Creroe as party boss only to betray his benefactor, Imre Nagy, which is now history.

According to 'informed sources' it all happened like this: On October 30, Kadar addressed the nation on the radio declaring full support to Nagy's policies and agreeing with Imre Nagy's thesis on the need to end Kremlin's monolithic rule. The next day he even dissolved the Communist Workers' Party and formed a new party committed to national independence. But the same night, he sneaked out of the Parliament and deserted to the Russians. On November 4, Russian tanks boomed into the streets of Budapest and elsewhere in the country to "liberate" Hungary, crushed the revolt and installed Kadar as head of the new Government.

So much for his personal record. His administration for a year described as neo-Stalinist, had become characterised by the carrot-and-stick tactics. At the time he left Premiership, Hungary had become a country in which a minuscule ruling class, unsupported by the mass of the people, is attempting to recreate the very system which was sought to be repudiated by the revolt. Economically, it is ever so worse. Freedom of expression and assembly have been curtailed.

It will thus be seen that Kadar is at best a clever, cunning, careerist party functionary and typical second-fiddler, who has not got the stature of a Rakosi or a Nagy.

Kadar has undoubtedly taken

*(Continued on page 68)*

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# QUESTION BOX

## ANSWERS by K. M. Munshi

### 413

Sri K. L. J. Somayajalu, Bangalore-4.

Q: *What is the meaning of 'Upanishads'? How many are they?*

A: The word is derived from the root *sad* with *upa* and *ni* and originally meant 'sitting down near' a Guru; it then secondarily meant 'confidential, secret doctrine.'

The principal Upanishads are thirteen; but this number varies and collections of 108 or even 200 Upanishads are published or mentioned. The 13 principal Upanishads are: (1) *Brihad-Aranyaka*, (2) *Chandogya*, (3) *Taittiriya*, (4) *Aitareya*, (5) *Kaushitaki*, (6) *Kena*, (7) *Katha*, (8) *Isa*, (9) *Mundaka*, (10) *Prasna*, (11) *Mandukya*, (12) *Svetasvatara*, and (13) *Maitri*.

### 414

Sri S. Venkataswamy, B.A., Secunderabad.

Q: *What happens to the so when it leaves the huma body? Where and ho long does it stay?*

A: (i) When the soul leav the human body, it take another birth. That is th doctrine of re-incarnation o the human soul, and lood ing to all the circumstance that is the only one whic explains good and evil an the differing capability an lot of men.

(ii) Some of our Puran (particularly *Garuda Pur na*) discuss the variou worlds through which th soul passes after death b fore taking birth. But I b lieve that re-birth woul almost be immediate.

### 415

Sri K.V.R.D. Sastry, Rajah mundry.

Q: *Lord Krishna in the fam ous verse,* सर्व धर्मान् परित्यज्य मामेकं शरणं व्रज *asks us t*

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*give up all Dharmas;* at the same time Arjuna is being asked to fight to the end. How to reconcile these two statements?

A: Sri Krishna says: 'Leave all *dharma* and surrender yourself unto me.' When one surrenders himself to God in this way, he has got a clear idea of what his *swadharma* is. He also becomes ready to stand by the truth of his *swadharma* at the cost of his life. When a man is thus ready to stand by his Truth, which is God under all circumstances, even at the cost of life, God makes him invincible. Arjuna's duty was to fight *adharma* represented by the Kauravas. Sri Krishna, therefore, enjoins him to surrender himself to God and fight. There is not contradiction between the two.

## 416

Sri S. M. Hegde, Udkalgadde.

Q: *A person has sinned without knowing but has repented since having come to know that he was a sinner. Will he be excused by God?*

A: Yes. Repentence accompanied by prayer purges the soul of its impurities. Once a man becomes pure, the sins drop off.

## 417

Sri S. Malhotra, Chandigarh.

Q: *Why should we believe that when the whole Universe is guided by immutable laws, but man alone—this little insignificant creature living fearlessly on a very insignificant planet of one of the millions of suns in the Universe—is such a powerful thing that his consent is necessary before he has to come into the world or go out of it? More rational explanation is that he is one of the numberless expressions of Nature in which moral and spiritual forces have found limited expression according to eternal laws which we have not yet understood.*

A: I believe that there is an eternal law of transformation which transforms energy into matter, matter into life, life into mind, and then mind into conscience and spirit. What we call 'physical energy' is not the only form of energy in the Universe. There is in the Universe, a mental and spiritual energy of which the physical energy is nothing but a stage. This eternal law of transformation continues to operate as an inseparate existence in which God is manifest.

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# PART I—KATHA PITA

Katha Sarit Sagara or Ocean of Stories consists of 124 tarangas' or chapters. It is written in simple, clear and fluent verse. The central theme is highly romantic. Gods and demi-gods mix freely with human beings and sometimes they are cursed to take human forms.

The story begins in the form of a conversation between Lord Siva and His Consort. In one of their leisured moments, Goddess Parvati asked her husband to tell her a story and Lord Siva relates this story which is not confined to a single theme. A number of witty, spicy, incidental stories are narrated. They are 'boxed' as it were.

Somadeva's knowledge of human nature is superb. The elegance of his style, the beauty and force of his aphorisms are masterly in their execution.

In evaluating this work, it is sufficient to say that all later writers looked to this work for their plots. Here are some famous works which have explicitly taken their themes from 'Katha Sarit Sagara': 'Dasa Kumara Charita', 'Kadambari', 'Vetal Pachhisi', 'Panchatantra', 'Hitopadesha', 'Nagananda', 'Priya-darsika', 'Swapna-Vasavadatta', 'Malati-Madhava', 'Mudra Rakshasa' etc.

Scholars believe that several stories from this work have spread to foreign countries where they have been either translated or adapted in their own language.

Thus Katha Sarit Sagara is a veritable treasure-house of our cultural heritage.

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# 1. PARVATI'S CURSE

THERE is a famous mountain by name Himavan which is the emperor, so to say, of all mountains and which is a favourite resort of Kinnaras, Gandharvas and Vidyadharas. Bhavani, the mother of the three worlds, herself was born to this mountain as its daughter. At the north of this mountain is its highest peak called Kailasa. It rises into the sky by thousands of *yojanas*. Its snowy peaks laugh at the Mandara mount that it was not so white even though churned. Lord Sankara, worshipped by his Ganas, Vidyadharas and Siddhas has his permanent abode at Kailasa.

On one occasion Lord Sankara felt greatly pleased with his consort Parvati and in an expansive mood seated her on his lap and asked her caressingly: "What can I do to please thee?"

Parvati replied: "If thou art really pleased with me, my Lord, tell me a new and original story."

Siva replied: "My dear, can there be anything past, present or future that thou dost not know?"

Importuned by his beloved, Siva began to relate her a short story to please her.

He said, "Brahma and Narayana came to see me once. Roaming throughout the world, they came before the peak of this mountain. What confronted them there was a *tejolinga*. In an effort to find out its top and bottom, one of them went up and the other down but utterly failed. They then propitiated me by *tapas*. I appeared before them and asked them what they wanted.

"Brahma replied that I should be born to him as his son! By that impertinent request he lost his right to be worshipped. Narayana asked me that he should be permitted to serve me. On account of that request Narayana became incarnate in thy form as part of me. Art not thou the same as Narayana?"

Continuing, Siva said, "In a

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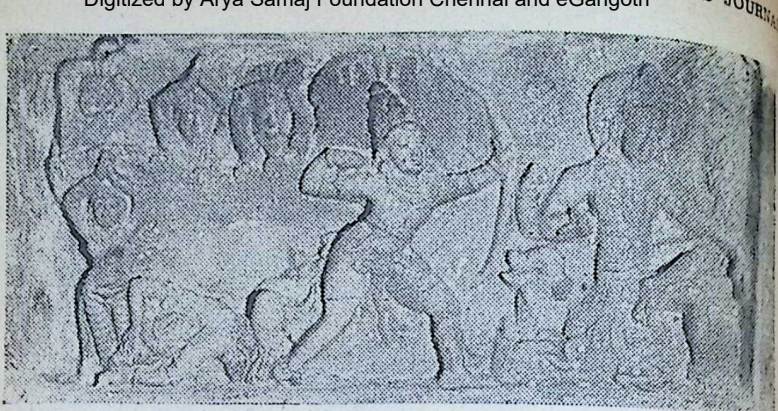

*Manmatha shooting the arrow on Siva with his cane bow—Sculpture from Darasuram.*

former birth thou wast my wife."

At this Parvati asked, "How could I have been thy wife in a former birth?"

Answered Siva, "Listen. Long, long ago, Daksha Prajapati had many daughters of whom thou wast one. He gave thee to me in marriage, and others to Yama and other gods. Once Daksha performed a sacrifice to which he had invited all his sons-in-law except me. Asked by thee he replied: 'Thy husband wears skulls all round his neck. How can such an inauspicious person be invited to a sacrifice?' Thou becamest very angry and immolated thy body in flame, stating that it was no longer worthwhile to carry that body which came out of such a father. Subsequently I destroyed Daksha's sacrifice.

"Later wast thou born as the daughter of Mount Himavan. Thou wilt remember my coming to Himalaya for performing *tapas*. Friendly gods sent the God of Love to me for the purpose of obtaining from me a son to kill Taraka. The God of Love in his attempt got burnt, but thou bought me over by thy severe *tapas,* and I accepted thee as my spouse for augmenting my stock of merits. Now thou wilt see how thou wast my wife in a former birth! What else shall I tell thee?"

Parvati became very angry and exclaimed, "Thou art a deceiver. Don't I know that Thou carriest the Ganga on Thy head and the serpent round thy shoulders? Is this the new tale that I asked thee?"

Thereupon Siva consoled her and promised to tell her a really wonderful story, when Parvati become calm and gave orders

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that none should interrupt their privacy. She bade Nandin to guard the door, when Siva started speaking: "I shall tell thee something about the Vidyadharas because it will be very interesting. Gods are too blessed and men are too miserable."

While Siva was thus engaged in telling his wife the charming story of the seven Vidyadharas, a faithful Gana of Siva by name Pushpadanta arrived at the door and asked, as was his wont, for permission to enter. Nandin refused, but gave no reason. Pushpadanta became furious, for he was a favourite of the Lord and decided to pry into the privacy of the Divine Pair, come what might. By means of his *yoga*, he became invisible and got entry into the closed chamber and listened with rapt attention to the absorbing tale of the seven Vidyadharas. After hearing it, Pushpadanta ran home and retold the entire story to his wife Jaya. Whoever can keep back wealth or secret from women? (को हि वित्तं रहस्यं वा स्त्रीषु शक्नोति गूहितुम्) Jaya, overwhelmed by the story went and repeated the whole story to her mistress Parvati herself, for it is futile to expect women to control their tongue (स्त्रीषु वाक्यसंयमः कुतः?).

The daughter of the mountain (Parvati) got into a rage and confronted Siva, saying, "What thou told me is nothing new nor original. Even my servant Jaya knows it all."

"What?" replied Siva and knit his brows. After a short meditation he divined what had happened. He explained to Parvati: "While I was relating, Jaya's husband Pushpadanta entered this room by his yogic powers despite thy orders and after hearing my story—which, believe me, was exclusively told to you for the first time—related it to his wife. I assure you, nobody else knows it, my love."

Hearing this explanation Parvati became enraged. She summoned Pushpadanta before her and while he stood trembling, she cursed him for his disobedience to incarnate as a mortal.

A friend of Pushpadanta by name Malyavan tried to intercede on his behalf, but Parvati cursed him also likewise.

The two Vidyadharas together with Jaya thereupon fell at the feet of Parvati and asked her when they would be released from the curse.

Parvati replied slowly: "A Yaksha by name Supratika is roaming in the forests of Vindhya as a ghost having been cursed by Kubera. He now has the name of Kanabhuti. Pushpadanta, when thou meetest him and relatest to him this story recalling thy origin, thou shalt be released from this curse. When Malyavan in turn hears this tale from Kanabhuti,

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the latter shall be released from his curse. And Malyavan shall become free later when he publicises this story to the world."

When Parvati had spoken thus, the cursed Ganas disappeared in a flash. After a few moments of reflection, Gauri felt repentant for her action. She asked Siva, "My Lord! Where are those Ganas whom I cursed now?"

And the moon-crested Siva replied: "My love, Pushpadanta has incarnated in the great city of Kausambi under the name of Vararuchi; Malyavan is born in Supratishtitha as Gunadhya."

When he said so, the Lord too felt pity at his faithful servants but continued his love-arbours with Parvati on the slopes of Kailasa.

*[To be continued]*

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## JANOS KADAR—*Contd.*

up his new role with Kremlin's green light to boost his party stocks, and incidentally his own, which have heavily sagged. And it is idle to pretend that, with his past record, Moscow has implicit faith in him or confidence in his ability to remove or crush popular disaffection; or for that matter in Hungary's aging new Premier Muennich (72). If Kadar happens to be Kremlin's choice now, it is because he is the best buy at the moment. All that can be said now is that Kadar is not the last word in Hungarian affairs.

True to pattern, events in Hungary are shrowded in secrecy. It is also fast-becoming—in the words of the famous Churchillian description of Russia—"a riddle wrapped in a mystery inside an enigma". However, such news as trickle seem to lend credence to the conclusion that the Hungarian rising was a genuine, broad-based mass revolt and it was ruthlessly suppressed by foreign tanks and machine guns.

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*Where does the strength of an aspirant lie? It is in his tears. As a mother gives her consent to fulfil the desire of her importunately weeping child, so God vouchsafes to His weeping son whatever he is crying for.*

—Ramakrishna.

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*THE HISTORY OF THE GURJARA-PRATIHARAS.* By Dr. Baij Nath Puri. Published by Hind Kitabs Ltd., 32-34, Vir Nariman Road, Bombay-1. 1957. Price: Rs. 20.

THIS re-study gives the *coup de grace* to the conception of anarchical autonomy prevailing in Northern India during the interval between Harsha's death in A.D. 647 and the foundation of the Sultanate of Delhi in 1206, reinforced apparently by the imperialism of isolated Kashmir in the 8th century A.D. without recognition of the fact that that imperialism, subsidised by China, was *sui generis*. The Pratihara empire, efflorescing in the 9th century under Bhoja and Mahendrapala, was in extent comparable to that of Harsha or of the Guptas (Dr. T. Burrow's Foreword, p. v. and map p. 66). It remained intact for more than a century, thanks to Bhoja who had turned the three-cornered struggle (Gurjara-Pala-Rashtrakuta) in favour of his own dynasty, Mahendrapala and Mahipala.

Dr. Puri's doctorate thesis, based on inscriptions, the works of Rajasekhara and other writers in Sanskrit and Prakrit, and Arabic and Persian sources, is comprehensive, balanced, readable and definitive. The question of the origin of the Gurjaras is examined thoroughly; their foreign origin is rejected; and their original home is located in the region environing Mount Abu. After disposing of the fortunes of the family of Harichandra, the principal story relating to the Nagabhata branch is pursued. The chapter on Bhoja (836-890) and Mahendrapala (890-910), the second and glorious phase of Pratihara history describes the conquests of Bhoja and his relations with the Rashtrakutas, Palas, Kalachuris and Guhilas. The theory of his temporary abdication is discarded. "It was in fact the strong centralised power and authority wielded by Bhoja and his successors which immuned(?) India from foreign inroads for a couple of centuries" (p. 66). Mahendrapala continued the traditions of his father and patronised Rajasekhara, whose writings throw much light on the non-poli-


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tical aspects of history. In dealing with the later Pratiharas, the author considers the identification of Mahipala of Kshemisvara's *Chandakausikam* and supports the view that he may be identified with the Pratihara ruler Mahipala I (914-945). The Gurjara Pratihara empire was extended from the Arabian Sea to the Bay of Bengal by three sovereigns and it withstood the attacks of the Rashtrakutas and the Arabs. The remaining chapters deal with administration, social life, economic condition and religion. The firm establishment of the Muslim power in India required nearly five hundred years "due to the political stability as well as the changed social outlook which reclaimed those who were lost to the alien faith" (p. 116). The four Appendices relate to Pratihara inscriptions, coins and monuments and to other inscriptions. The volume contains a select Bibliography, an Index and two attractive maps. There is a misprint on p. vi.

—*Prof. R. Sathianathier.*

*SOCIAL REVOLUTION AND PHILOSOPHICAL PLANNING.* By Swami Madhavtirth. Published by the author, Vedant Ashram, P.O. Valad. Pp. 120. Price: Rs. 2/-.

SWAMI MADHAVTIRTH has raised both thought-provoking and controversial problems in his book entitled *Social Revolution and Philosophical Planning.* It, therefore, deserves a careful and critical study of all the problems he has raised in the book under review. The author is right in saying that the whole sensual part must die in order that the divine part of the soul may live. But the means prescribed by him to obtain this goal are more abstract and theoretical than concrete and practical. He wants that men must be guided by God-made laws. One wonders whether these God-made laws are at all useful to earthly men. They are too high for them to reach. But he has rightly emphasised on the spiritual values of life at a time when our social behaviour has been much influenced by Western psychology which has destroyed our belief in the spiritual values of life. His idea to segregate the cultured-class (consisting of those who can control their senses) from the uncultured-class (consisting of those who cannot control their senses) cannot find its place anywhere in the present society. His criticism of Socialistic Pattern of Society envisaged by the Indian National Congress, though not very fair, is fearless and prudent.

His 60-year plan of life—i.e., 1-24 for school study and for religious study, 24 to 36 married period, 36-48 husband and wife to live as friends with celibate life, 48 to 60 and after, a retired spiritual life to be exclusively devoted to spiritual problems —which is redolent of antique culture, might have been useful in the ancient time. But it does not accord well with the modern society. The plan is too rigid and out of date. The only good point about it is its emphasis on the spiritual life.

He has cited disturbing factors like increase of population beyond manageable limits, cinema habits, forgetting God, progress measured by material values, etc. to the present-day society in his book. To remedy them he has offered some suggestions also, viz., control of population, better kind of teachers, religious education in schools, etc. In a secular state like India, such suggestions cannot be easily put into practice howsoever good and noble they may be.

On the whole the book makes an interesting and instructive reading.

—*Prof. H. R. Pandurangi.*

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*RIGVEDA-SAMHITA.* Translated into Malayalam by Poet Laureate Vallathol. Published by Vallathol Grandhalayam, Cheruthuruthy, Kerala. Price: Vol. I, Rs. 14/-; Vol. II, Rs. 12/-.

THE great Sayanacharya defines Veda as that literature which sheds light on the transcendental means of achieving what is wished for and avoiding what is disliked. The Vedas, therefore, are the continuous unfoldment of the predominating religious and spiritual culture of India for millennium to an extent governing the thought and conduct of the race. And they being esoteric have been handed down from antiquity through a continuous chain of teachers and pupils.

Among the four Vedas—*Rig, Yajus, Sama* and *Atharvan—Rik* (meaning a laudatory verse) is by far the earliest and most important, because a considerable portion of the other Vedas are repeated or are adapted from it. The hymns are of varying length, the largest having 52 stanzas and sung in praise of various aspects of the Divine. *Rigveda* marks the dawn of Indo-Aryan civilization. Indirectly Hindu civilization has been founded on *Rigveda,* a compilation of 1017 hymns known as "Samhitas", some relating to pure literature, others to religious ceremonials, litanics and *yagna* modes, and a good portion on the social side—agriculture, trade, etc.

In translating such a literature of old, the language of which had evolved out of the popular dialect of those times and in the earliest form of Sanskrit, Poet Vallathol has taken great pains and his efforts are laudable. The author who is a born poet, has put the whole work in lucid and understandabe style, especially those portions pertaining to the social side, and being an admixture of prose and poetry, they can easily be committed to memory as of the original itself. This is no doubt an asset for the Malayalam-speaking world.

—*S. Parameswara Iyer.*

*THE WHIRLWIND.* By N. S. Phadke. *THROUGH THE JUNGLES OF BRAZIL.* By Tibor Sekelj, F.R.G.S. Translated into English by Irene Van Raalte. *TALES FROM KALIDASA.* By Suna K. Surveyor. *LETTER-WRITING IMPROVED.* By J. S. Bright. Published by Jaico Publishing House, Bombay-1. Price: Each Rs. 2/-

*The Whirlwind* is the English translation of a Marathi novel written by the author. The theme relates to the "Quit India" days and the hero Shyam has a familiar air about him in that his type was the hero of those times. The author has succeeded in catching the nostalgic atmosphere of those days and communicating the same to us in English.

From the point of sustained interest, *Tales from Kalidasa* is more important and welcome as it fills a long-felt want. *Shakuntala, Vikramorvaseeyam, Raghuvamsa* and *Meghadoota* are the works included in the volume. Perhaps the translator doubted the authenticity of *Ritusamhara.* There had been a great demand for a book of this kind, handy and cheap, giving the prose version of the works of the greatest Indian poet. The author has succeeded in conveying the ideas of the poet remarkably well. The language is free and easy.

*Through the Jungles of Brazil* will appeal to the adventure instinct of the readers, as it is packed with thrills of the colourful, wild jungles of Brazil. The author is a naturalist and is a qualified writer in every sense of the word. Originally written in Spanish, the present English version was serialised in a contemporary.

If it is true that a letter, more

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than being a vehicle of message, is a picture of the personality of a writer, there can be no 'guides' to letter-writing, because no two personalities are alike. But in this commercial age, perhaps personalities have to submerge to given patterns. The present book *Letter-Writing Improved* contains specimens of almost all kinds of correspondence that are entered into in the business and social world of today. Students will find it useful in the beginning stage of their career. —*V. A. K.*

*SANATANA DHARMA SAMHITA* (in Malayalam). By Kashyap. Published by the Bharat Stores, Booksellers & Publishers, Broadway, Ernakulam. Pp. 259. Price: Rs. 2.50.

HINDUISM enjoins many rituals and duties to be observed in daily life. Apart from their other-worldly and religious motives, they discipline and help lead a smooth life in this world. These rituals and duties are not the same for all the *varnas*. One belonging to a particular *varna* should do only those that one is authorised to do. That is, a good life depends upon the observance of one's own duties or *swadharma*.

These rituals and duties having been written in Sanskrit, those not well versed in that language have to depend upon translations. The book under review written in Malayalam is quite useful in that direction. Giving suitable quotations from the Vedas, Upanishads, *Bhagavata*, etc., the author explains in simple Malayalam these duties and rituals or *Sanatana Dharma*, as he calls them.

—*A. P. Chandrasekharan.*

*SIVANANDA, THE SINGER OF SALVATION*. By Prof. B. S. Mathur, M.A., S.D.L.S. Published by the Yoga-Vedanta Forest University, Ananda-Kutir, P. O. Sivanandanagar, Rishikesh (Himalayas). Pp. 136. Price: Rs. 2/-

THIS book purports to be a picture of Swami Sivananda as he appears to one of his devotees—the author. Prefaced by a selection of writings by the Swamiji, the contents of the book are divided into 19 chapters, each of which deals with one or more aspects of the Swamiji: Sivananda as a singer of salvation, singer of hope, singer of liberty and tolerance, poet of sacredness—these are some highlights from the book. The Swamiji's message and philosophy are described in two chapters. A remarkable feature of this book is the collection of the texts of Swamiji's speeches and philosophical songs that have been recorded in gramophone plates by which the sage's personality has thus been preserved to posterity. The plates on *Sangita Ramayana* make delightful reading.

—*V. A. K.*

*HEART OF SIVANANDA*. Published by the Yoga-Vedanta Forest University, P. O. Sivanandanagar, Rishikesh (Himalayas). Pp. 190. Price: Rs. 3/-

IN this book are collected the outpourings of the heart of Sri Sivanandaji. The sayings and writings which are collected here are divided into 18 chapters deaing with guide to right living, practical spiritual life, self-culture, mysteries of the human mind, way to happiness, etc. The sage's sayings, as is well known, are clear, forceful and evocative of the desired results. —*V. A. K.*

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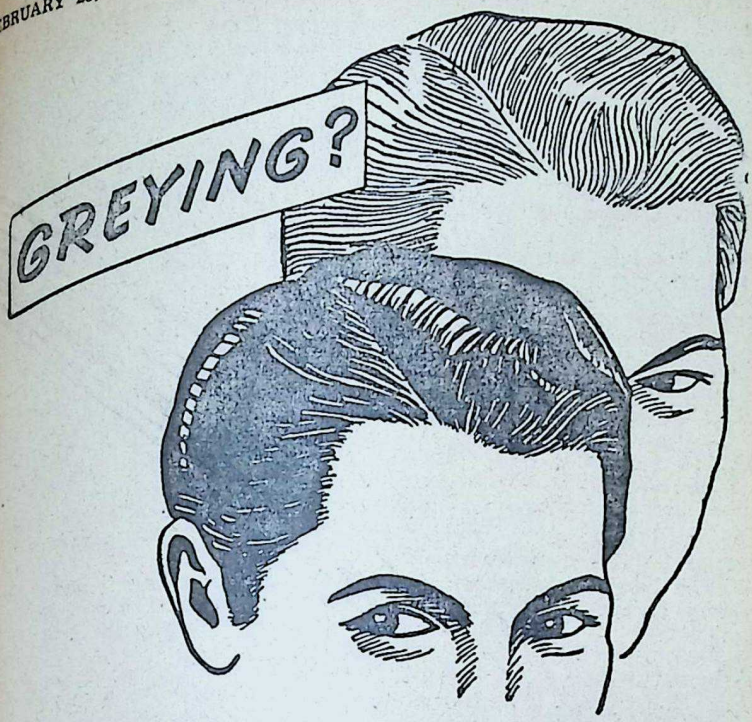


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# Bhavan's News

## EASY SANSKRIT EXAMINATIONS

The Easy Sanskrit Examinations conducted by the Bhavan under the auspices of the Sanskrit Vishva Parishad are getting more popular, and more people have begun to take interest in the study of Sanskrit as can be seen from the following figures:

In the first examination conducted in September 1956, the number of centres was 89 and 2824 candidates had partaken in it. In the second examination conducted in March 1957, 5091 candidates sat for the examination at 141 different centres. In the third term, there were 203 centres and 8717 candidates appeared. In the fourth term examination now going on the progress is maintained.

## KALA KENDRA

*Prajatantra*, a Gujarati Daily of the city, held a poll soliciting the opinions of its readers on the best Gujarati play, the best Director, etc., for the year 1957. The Bharatiya Vidya Bhavan's Kala Kendra got 12 out of 22 credits as selected by its readers.

Kala Kendra's play *Kataryu Gap* was declared the best drama of the year. Sri Adi Marzban in *Kataryu Gap* and Smt. Chandrika Shah in *Ghungat Pat* were declared the best Directors of the year. Sri Chandravadan C. Mehta, writer of *Ghungat Pat* was selected as the best drama writer of the year. The best stage actors of the year were Sri Amir Merchant in *Ghungat Pat* and Sri Burjor Patel in *Kataryu Gap*.

The best actress of the year was Mrs. Dinoo Nicholson in *Kataryu Gap*. Sri Govardhan Panchal was declared the best set-designer for the year.

*Sri Adi Marzban in an animated conversation with a member of the visiting team.*

## RECEPTION

The Kala Kendra gave a reception to the students of the Wayne State University Theatre in the Gita Mandir of the Bhavan on the 5th of this month. After tea, the leader of the visiting students introduced his colleagues to the members of the Kala Kendra. He said, in a brief speech, he was very much thankful for the reception accorded to them. The function ended joyfully with the reciprocal introduction of the members of the Kala Kendra by Sri Adi Marzban, the Head of the Dramatic Department, Bharatiya Vidya Bhavan.

## A CORRECTION

In the fourth Bombay State Natya Mahotsava Sri Damoo Kenkre was awarded Rs. 500/- for direction and Rs. 101/- and a silver medal for his individual performance in the Marathi play "Hamlet" presented by Bhavan's Kala Kendra.

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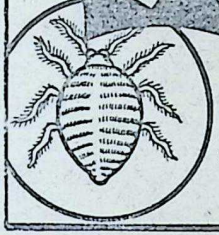
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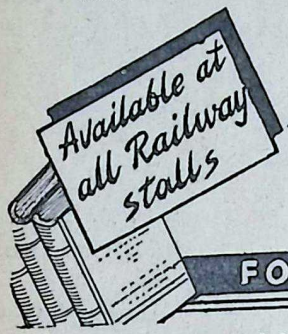


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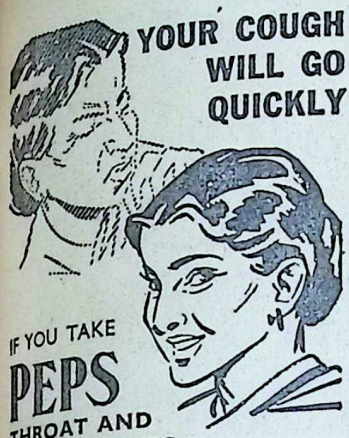

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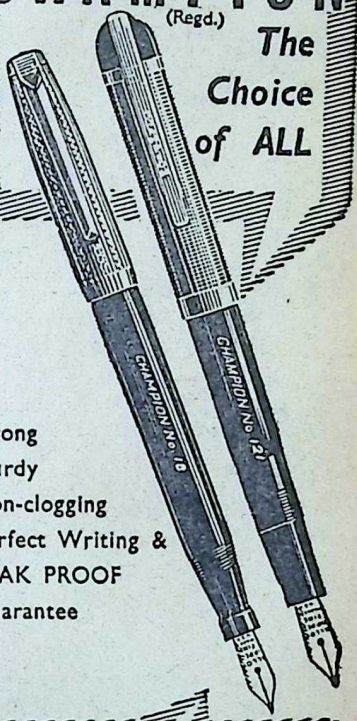


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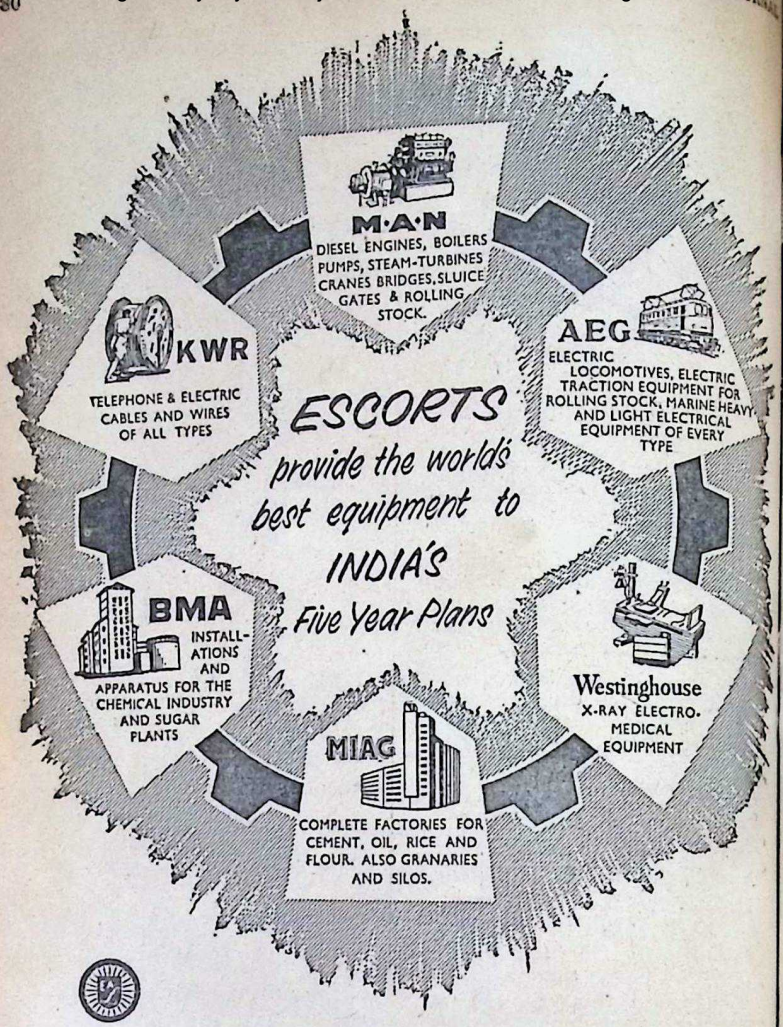


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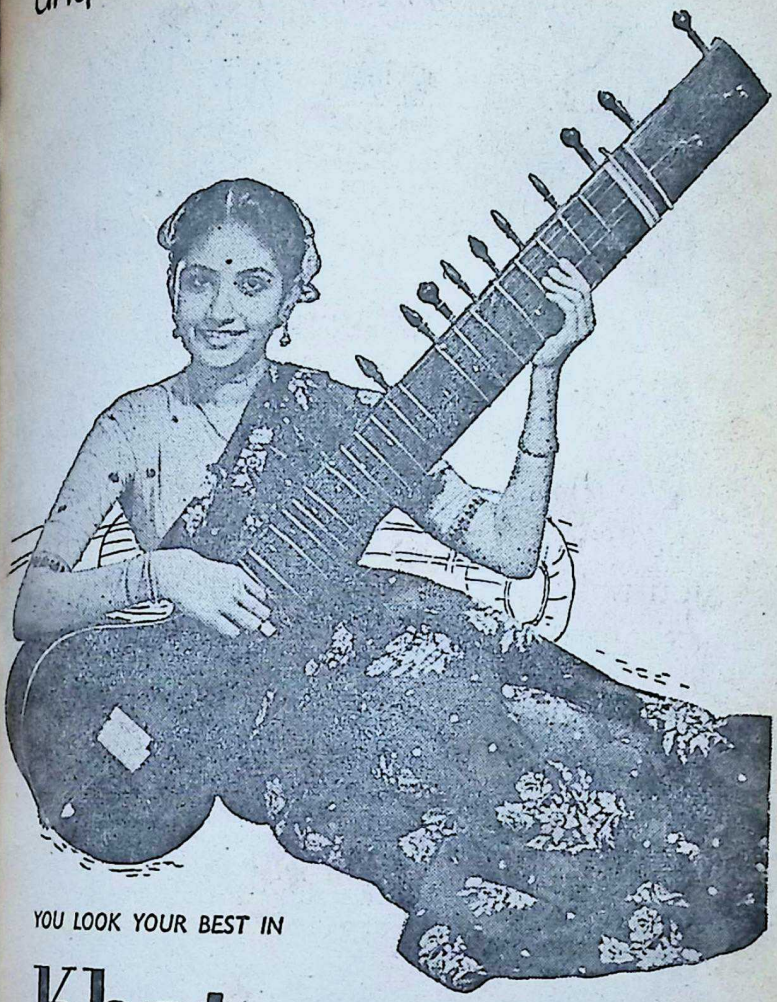

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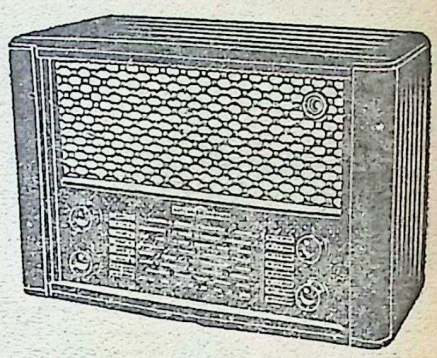

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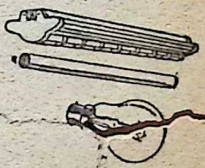

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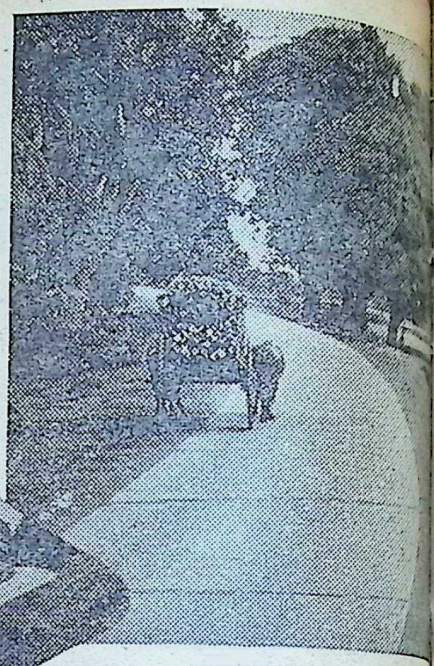

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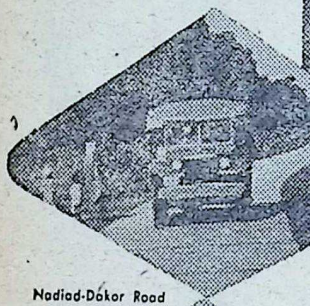

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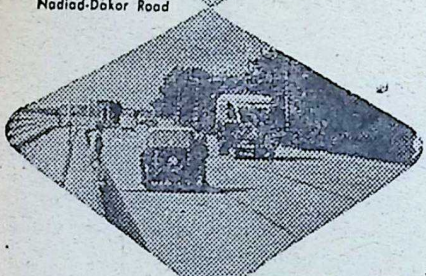

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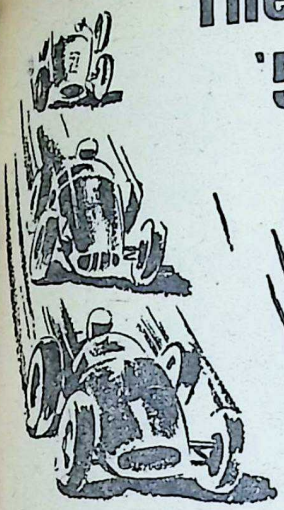
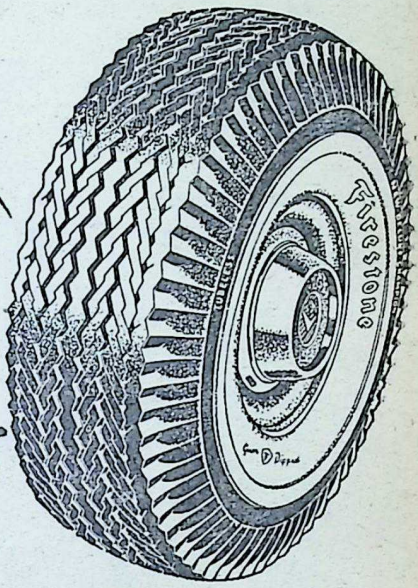
# The International '500' in Italy



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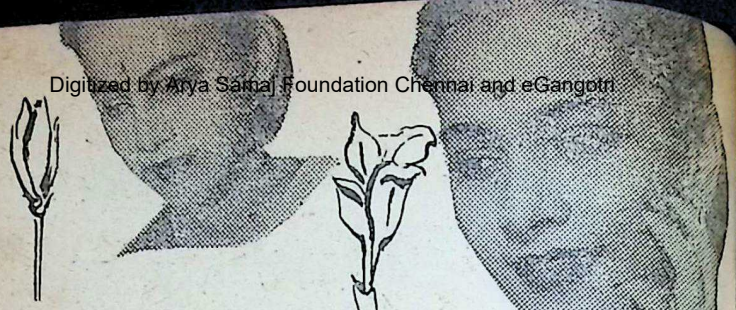

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FRONT COVER ILLUSTRATION:

*A Scene from Kala Kendra's Dance-Drama 'Mahabharat'.*

Photo: Sri Jaggu Pithwa

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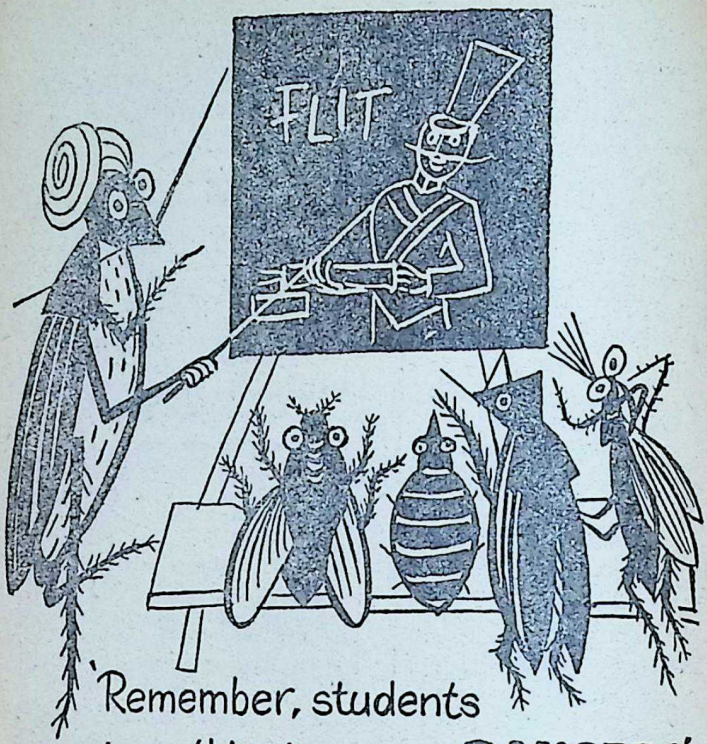


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Vol. IV, No. 17 March 23, 1958

आ नो भद्राः क्रतवो यन्तु विश्वतः।

*Let noble thoughts come to us from every side*
*—Rigveda*, I-89-1

# BHAVAN'S JOURNAL

## PRAYER TO SRI RAMA

कालाम्भोधरकान्तिकान्तिमनिशं वीरासनाध्यासितम् ।
मुद्रां ज्ञानमयीं दधानमपरं हस्ताम्बुजं जानुनि ॥
सीतां पार्श्वगतां सरोरुहकरां विद्युन्निभां राघवम् ।
पश्यन्तं मुकुटाङ्गदादि विविधाऽऽकल्पोज्वलाङ्गम्भजे ॥

Adorations unto Raghava, dark-hued like the cloud,
Seated ever on Veerasana,
Showing gnana-mudra by one hand and placing the other on his knee,
Looking askance at lightning-hued Sita seated by, the lotus in her hand holding,
And (Raghava) of mein resplendent with the crest and other multifarious ornaments.

—Anon.

[This is the famous *dhyana-shloka* for Ram-mantra.]

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Kulapati's Letter
ON
LIFE, LITERATURE & CULTURE

# No. 149

## ★ AN IRRATIONAL WORLD ★ THE FEAR OF WAR ★ UNPROFITABLE AGGRESSION

Bharatiya Vidya Bhavan
Bombay.

MARCH 23, 1958.

MY YOUNG FRIEND,

IF you happen to be in New Delhi, even if outside the vortex of politics, you cannot help being worried about the state of the world. The impact of outside events is too great for one: of Mundhra's industrial empire and Justice Chagla's report; of Panditji and Pancha Shila; of Kashmir and Goa; of foreign visitors and the cold war; of the H-Bomb, the Sputnik and the Explorer.

The Punjabis, who speak Punjabi between themselves and Hindi with everyone else, quarrel with each other as to which language should be theirs. A section of the Marathis vociferously claim Bombay which they, in common with the Gujaratis, had built up for 200 years; a section of the Gujaratis are anxious to give up their share of the biggest State in India, so that they could retire to their corner to fight Gujarati Congressmen. Devout Hindus and devout Christians in Kerala —both in the name of God—are doing their best to help godless Communism to keep both of them out of office. The two Dravida Kazhagams seek salvation by driving out intellectuals and undermining the unity of the country. And so on and on, as if India never need take account of the bitter lesson which history has been trying to teach her for the last thousand years. The lesson is that whenever India has not a central government with plenary powers, regional loyalties have gained the upper hand and the country has been enslaved.

In the world outside also, we see irrationality triumphant. Some Asian countries cover

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their lack of internal cohesion by lustily singing hymns of hate. Some European countries full of historic pride struggle to maintain their shadowy colonial power when their very existence is in danger. Some Far-East nations, too much in love with their recently won freedom, indulge in internecine strife, inviting Great Powers to intervene. The armed might of Communism has been crushing popular aspirations in many lands to secure the triumph of people's democracy.' In Christian South-Africa, the white rulers deny elementary human rights to the natives of the soil.

As if this was not enough, the sense of individual and collective uncertainty hangs over everything, obsesses everyone. The conditions all over the world create for us a sense of impending peril. We have raised rationalism to the pedestal of God, and as a result, lost the faith which gave us certainty, as well as the hope which gave us the happy future of man. In the result we have achieved the triumph of the irrational, and we know not where we are and whither we are going.

This irrationality has in many cases developed an utter lack of responsibility—a characteristic of advanced dementia. Most nations work to secure technological advance at frantic speed; they do not mind if men are left morally and spiritually bankrupt in the process. All are afraid of armaments, but those who can, go on piling them up. Instead of pursuing truth, beauty, love and faith, thinkers invent ideologies, and the politicians and the diplomats, with the aid of mass communications, convert them into instruments for disseminating hatred and distrust.

In the noise which these instruments make, truth is drowned and so remains unheard the voice of those who have faith in God and His Purpose. Why? God is anathema to this super-egotist generation whose highest ambition is to wallow in material comforts.

So this leads but to one end: the insectification of man. Thinking men, who would save if they could, want a better world, but know not what it is. With every step forward, they see a widening conflict between hate and love, between slavery and freedom, between Communism and Democracy, between godlessness and faith in God. Naturally no one is sure whether man can provide for himself the structure of life in which he could be assured of some security, some well-being, and above all, faith in some higher purpose of life.

• • •

The most potent cause of this madness is the fear of war. At one time, men thought that war

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was a gay adventure *a la* Richard, the Lion-hearted. But the First World War was neither gaiety nor adventure. Millions, under well-prepared plans, dug themselves in trenches for endless days, unable to advance, unable to get away, unable to give up, trapped and immobilised. The Second World War—'a war to end all wars'—was still more ugly. It was not a war between millions of immobilised men, but a war between machines, which were driven by men who themselves were so trapped as to make them automatons; and it left a multi-continental charnel-house in France, Germany and Russia, in Italy and other countries of Europe, North Africa, Far East and in the islands of the Pacific.

Both the Wars have exploded the myths which surrounded wars in the past. In modern times and with modern weapons, war is no longer an adventure of the bold or the valiant. It does not settle disputes but creates more of them. It does not bring about high moral qualities. It is not a theme for epics, but for tales of horror and sorrow, of men butchered in cold blood, enslaved or displaced, of the break-up of society. It does not pay the victors, for after the World War they had to spend billions and billions of dollars and gift away billion tons of food to keep the vanquished alive.

Now rises before us, almost every day, the threat of the Third World War—now coming near, now receding, but always present, offering the prospect of global suicide through weapons, the Russian variety of which is described in frightful colours every time Krushchev pleads for peace.

If wishes were weapons, man would kill war. Panditji's tremendous popularity in the world is due, among others, to the fact that he expresses this wish in appropriate accents. But the tragedy lies in the fact that this wish in men's heart is not backed by faith. In their heart of hearts, men fear that the wish is not likely to be fulfilled; that collectively men's minds are so trapped by the forces released by a few in each country, armed as they are by modern science, that the people will be drawn into another war, whether they want it or not.

Humanity as a whole being too helpless to renounce war by its own strength, the fundamental question: 'Can war be renounced by co-operative effort?', cannot be solved by wishful thinking or by slogan-mongering. So long as national sovereignty remains the only safeguard of security, freedom and the well-being of people, war cannot be outlawed. The noble spirits of the world—the flower of humanity—would always prefer the horrors of war

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to the fetters of enslavement; they would sooner allow themselves to be cut to pieces than see their motherland despoiled. Gandhiji, who taught non-violence, the wise man that he was, condemned the non-violence of the cowardly. No morality could or should condemn war in self-defence, if the only alternative is to surrender one's all to brutish strength.

The problem then takes a different shape. Can the aggressive aspect of war be outlawed, leaving the defensive aspect unaffected? The United Nations Charter and the Pancha Shila are devised to bring about a situation in which this is rendered possible. But how is the Charter or the Pancha Shila to be enforced? Who is to decide that a war is aggressive or defensive? It cannot be done by the parties concerned, and who else but the U.N.O. can decide? But can it decide without political pressures, in the manner of a dispassionate judge? And what about the veto?

To an Indian familiar with the views of Gandhiji, mass satyagraha would appear to be an unfailing weapon of resistance to aggression. But can non-violent resistance succeed against the massive aggression by a ruthless invader armed with modern weapons? Can masses have sufficient leadership and strength to organise satyagraha if the invader accepts no code of humane conduct?

The other way to avert aggression which is being tried on a large scale by the United Nations and by some chosen spirits in the world, of which Panditji is the foremost, is to mobilise public opinion. But can an aggressive war be rendered impossible or unprofitable by effective universal public opinion? The answer is: 'No.' First, there is no world opinion; more than half the world is spoon-fed on official propaganda. But even if there was a world opinion worth the name, it would have no sanctions behind it, as we saw in the case of Hungary.

It must not be forgotten that genuine, effective world opinion against aggression is not the same as peace propaganda by slogans. A little analysis will show what a peace slogan is. In the mouth of small nations, who have no sanctions behind them, it is only a pious wish arising from helplessness. In the mouth of the Communists, it is no more than an effective propaganda to weaken the will to resist of whomever they consider the enemy. It is genuine only as a prayer in the mouth of those who have faith in God, but they have little voice in the affairs of men.

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Nor can deterrents eliminate the fear of war. Rivalry in piling up armaments, it is felt by all, is likely to lead to a situation when war can break out under the pressure of the very act of piling up deterrents. Nor can human nature, being what it is, give up the idea of building up deterrents unilaterally; to expect this to be done is to expect 'rabbits to grow horns' as the phrase goes in Sanskrit.

What is it then that prevents people or those that govern them from harbouring thoughts of aggressive war? The greatest obstacle is the inflated or perverted sense of nationalism, which can inflame the minds of a people to go to war under pressure of skilful propaganda.

Nationalism, as has been evolved in Europe during the last 200 years, has led to intolerance, repression, oppressive taxation and ill-advised practices. Externally, it has encouraged hatred between one people and another, economic strife between one country and another. When inflated or perverted, it has invariably created a sense of exalted destiny, under which the collective egotism of the people has run amuck, finding fulfilment only in aggression and bloody wars.

● ● ●

At the same time, it must not be forgotten that nationalism is not intrinsically bad. It has great positive aspects which provide human values and render integrated unity among a people possible. It also strengthens the constructive activities of the State. Not all the pacifists of the world can therefore reduce the potency of nationalism; it is the great reality of the age. It is only under its pressure that a modern State can be kept a going concern. If it loses its potency, the states would disintegrate and the countries would fall an easy prey to ruthless aggression.

That leads to the next important problem. How can we prevent nationalism from being inflated or perverted without losing its beneficial potency? In other words, how can we make it unprofitable for nations to seek their self-interest or destiny by aggression? How can national sovereignty remain a bulwark of defence against internal disintegration and external aggression and at the same time eliminate certain of its dangerous aspects?

First, national sovereignty tends to make social progress rigid, making the State under certain circumstances incapable of righting wrongs; this creates dangerous reactions, outbursts of violence, internal sabotage, preparing the ground for easy penetration by aggressive neighbours. Secondly, under the

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pressure of over-population, it becomes explosive; it produces an urge for expansion, leading to aggressive war. Lastly, in an economically advanced country, it produces collective selfishness which would like its people to live well within its boundaries, even at the cost of starving neighbours. In short, in more ways than one, a stage arises when national sovereignty finds aggression profitable.

But profitable to whom? In recent history, we had two notable cases of aggression. First, there was the aggression against Egypt by U.K. and France; it was halted because U.S.A., on whom depended the economic well-being of the aggressor, threatened to cut off economic co-operation. Russia's aggression on Hungary was not halted and it paid heavy dividends to the aggressor. In both cases, world indignation was equally powerful, but played no effective role.

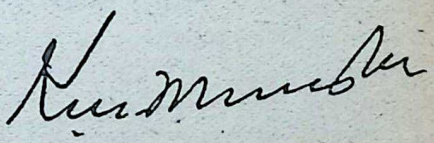
From this experience follows certain conclusions: First, no nation, however inflated its sense of sovereignty may be, can indulge in an aggressive war if the World Power, with which it is linked, does not want it to go on with the adventure. Secondly, a World Power can go to war against a small nation only if the adventure is so small as not to invite a world conflict.

In short, therefore, the war-making propensities of nations are subjected to the inter-locked pressures of the two World Powers, U.S.A. and U.S.S.R.

The analysis which I have made has brought us only so far that wars of aggression between nations would not normally be made unless either a World Power is likely to profit by it without running the risk of a general conflict, or a World Power is sure that the outcome of a general conflict will result in the collapse of its rival. Both are subjective factors, which depend on imponderable internal pressures which are not capable of objective assessment. This position creates the sense of uncertainty which oppresses mankind.

The causes of a war must, therefore, be sought in a study of these imponderable pressures and the agencies through which they could be created or relieved. In relieving such pressures, the non-aligning nations of the world have a great part to play, for they are the principal agencies which keep down the tension between the World Powers.

Yours sincerely,



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*.... To reject the necessity of temples is to reject the necessity of God, religion and earthly existence ....*

# NECESSITY of TEMPLES

**Mahatma Gandhi**

*Photo*: D. R. D. Wadia

I KNOW of no religion or sect that has done or is doing without its House of God variously described as a temple, a mosque, a church, a synagogue or an *agiari*.

Nor is it certain that any of the great reformers, including Jesus, destroyed or discarded temples altogether. All of them sought to banish corruption from temples as well as from society.

Some of them, if not all, appear to have preached from temples.

I have ceased to visit temples for years, but I do not regard myself on that account as a better person than before. My mother never missed going to the temple when she was in a fit state to go there. Probably, her faith was far greater than mine, though I do not visit temples.

There are millions, whose faith is sustained through these temples, churches and mosques.

They are not all blind followers of a superstition, nor are they fanatics. Superstition and fanaticism are not their monopoly. These vices have their root in our hearts and minds.

To reject the necessity of temples is to reject the necessity of God, religion and earthly existence.

We, the human family, are not all philosophers. We are of the earth, very earthy, and we

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are not satisfied with contemplating the Invisible God. Somehow or other, we want something which we can touch, something which we can see, something before which we can kneel down.

It does not matter whether it is a book, or an empty stone building, or a stone building inhabited by numerous figures. A book will satisfy some, an empty building will satisfy some others, and many others will not be satisfied unless they see something inhabiting these empty buildings.

Then, I ask you to approach these temples not as if they represented a body of superstitions. If you will approach these temples with faith in them, you will know each time you visit them you will come away from them purified, and with your faith more and more in the living God.

It depends upon our mental condition, whether we gain something or do not gain anything by going to the temples. We have to approach these temples in a humble and penitent mood. They are so many Houses of God.

Of course, God resides in every human form, indeed in every particle of His creation, everything that is on this earth. But since we, very fallible mortals, do not appreciate the fact that God is everywhere, we impute special sanctity to temples and think that God resides there.

And so, when we approach these temples, we must cleanse our bodies, our minds and our hearts, and we should enter them in a prayerful mood and ask God to make us purer men and purer women for having entered their portals.

[Courtesy: *Navajivan Trust*]

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Temples and images remind us to renew our renunciation and dedication from day to day. They remind us "Do not forget the original of the idol, in whatever you see!" If you believe that God pervades everything, you must believe that you cannot enjoy anything that is not given by Him. A man of prayer regards what are known as calamities as divine chastisement. It is chastisement alike of individuals and nations.

—Mahatma Gandhi.

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# SCENES from Ramacharitamanasa by Goswami Tulsidas

**This famous passage is the counterpart of Valmiki's 'Kacchit-Sarga'.**

**Kausalya shows great nobility when Bharata goes to apologize to her for his mother's cruelty. Kausalya does not even insinuate. Bharata, however, makes these vows in order to prove to the world his innocence.**

**Incidentally the poet catalogues the most heinous of crimes from which it is his intention to dissuade humanity.**

## BHARATA VOWS

जे अघ मातु पिता सुत मारे।
गाइ गोठ महि सुरपुर जारे॥
जे अघ तिय बालक बध कीन्हें।
मीत महीपति माहुर दीन्हें॥
जे पातक उपपातक अहहीं।
करम बचन मन भव कवि कहहीं॥
ते पातक मोहि होउ बिधाता।
जौं यह होइ मोर मत माता।"

O God, may I be visited by the sins of all those who slay their parents or their son, who burn the sheds of cows or cities where Brahmans dwell, who murder their wife or children, or who poison a friend or king, and all transgressions, great or small, of thought, word or deed, of which the poets tell, if, O Mother, I had been privy to this plot!

जे परिहरि हरि हर चरन,
भजहिं भूतगन घोर।
तिन्ह की गति मोहि देउ बिधि,
जौं जननी मत मोर॥

Mother! May God award me the punishment of those who turn away from the feet of Hari and Hara, to worship the grim spirits of the dead, if I had been party to this plot!

"बेचहिं बेद धरम दुहि लेहीं।
पिसुन पराय पाप कहि देहीं॥
कपटी कुटिल कलह प्रिय क्रोधी।
वेद विदूषक विश्व विरोधी॥

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जोभी लंपट लोलुप चारा।
जे ताकहिं पर धन पर दारा॥
पावउँ मैं तिनकी गति घोरा॥
जौं जननी यह संमत मोरा॥

Mother! May the awful lot of these people be mine: those who recite the Veda for profit or trade in holy things, backbiters and informers, the fraudulent, the crooked, the quarrelsome and the passionate, those who revile the Veda, public enemies, the covetous, the lascivious, the greedy and those who cast an unholy eye on another's wealth or wife,—if I had consented to this plot!

जे नहिं साधु संग अनुरागे।
परमारथ पथ बिमुख अभागे॥
जे न भजहिं हरि नर तनु पाई।
जिन्हहिं न हरि हर सुजस सोहाई॥
तजि श्रुतिपंथ बाम पथ चलहीं।
बंचक बिरचि बेषु जग छलहीं॥
तिन्ह की गति मोहिं संकर देऊ।
जननी जौं यहु जानउँ भेऊ॥

If I had known anything of this manoeuvre, Mother, may Shankara visit on me the lot of these people: those who care naught for the company of the good, those hapless wretches who turn from the path of spiritual wisdom, who worship not Hari in human form and take no pleasure in the glory of Hari and Hara, who abandon the Vedic path and follow the opposite road, charlatans who adopt a disguise to cheat the world.

मातु भरत के बचन सुनि,
सांचे सरल सुभाय।
कहति रामप्रिय होहु तुम,
सदा बचन मन काय॥

Hearing Bharata's sincere straightforward words, his mother (Kausalya) said, 'My son, you have ever been Rama's friend in thought and word and deed.'

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SCENES from NARAYANEEYAM
of Narayana Bhattadiri

# AGHASURA-VADHA

कदाचन व्रजशिशुभिः समं भवान्
वनाशने विहितमतिः प्रगेतराम्।
समावृतो बहुतरवत्समण्डलैः
सतेमनैर्निरगमदीश ! जेमनैः ॥१॥

O Almighty! One morning before the day broke accompanied by the children of Bhraj, Thou set out to the neighbouring woods for a picnic* feast. Several cows and calves followed Thee. Thou took with Thee wholesome food and pickles.

विनिर्यतस्तव चरणाम्बुजद्वया-
दुदञ्चितं त्रिभुवनपावनं रजः।
महर्षयः पुलकधरैः कलेवरै-
रुदूहिरे धृतभवदीक्षणोत्सवाः ॥

As Thou wert walking towards the forest, dust rose from Thy lotus feet. Great *rishis* stood on the way to have Thy *darshan.* Those dusts which had acquired the character of purifying all the three worlds fell on the bodies of those *rishis* who enjoyed the sight with ecstasy.

प्रचारयत्वविरलशाद्वले तले
पशून् विभो ! भवति समं कुमारकैः।
अघासुरो न्यरुणदघाय वर्तनीं
भयानकः सपदि शयानकाकृतिः ॥

O All Powerful, Thou wert grazing the cows and their young ones on the evergreen lawns of the forest. At that time the great Asura Agha (sin) appeared on Thy way in the shape of a huge python for the purpose of committing sin* on Thee.

महाचलप्रतिमतनोर्गुहानिभ-
प्रसारितप्रथितमुखस्य कानने।
मुखोदरं विहरणकौतुकाद् गताः
कुमारकाः किमपि विदूरगे त्वयि ॥

When Thou hadst gone a little afar, those young urchins induced by the desire of play unsuspectingly entered the cavernous open-mouth of the mountainous python Agha.

* In the month of Vrishchik, it is customary for villagers to observe this picnic. Usually people gather under an *amla* tree on a Sunday and take part in worshipping God and feasting. This is popularly known as *Vanabhojana.*

* In reality the Asura had lain himself before Thee for releasing himself from the sin of birth and death.

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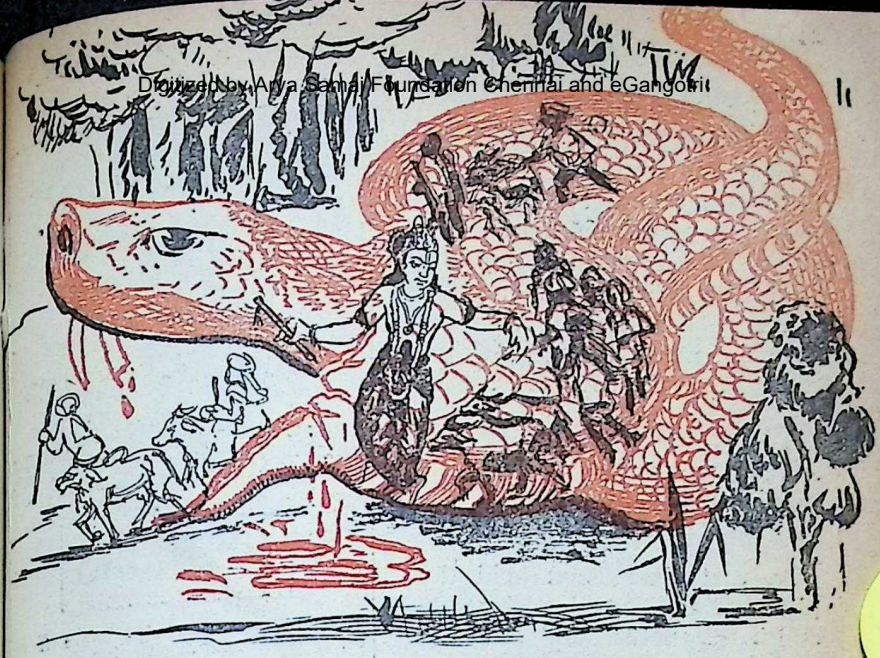

प्रमादतः प्रविशति पन्नगोदरं
व्यथत्तनौ पशुपकुले सवात्सके
विदन्निदं त्वमपि विवेशिथ प्रभो !
सुहृज्जनं विशरणमाशु रक्षितुम् ॥

O Lord, when Thou knewest that those cow-herds and calves had foolishly entered into the mouth of the python, where they were literally being cooked, Thou hastened inside the same mouth to help them all out of it.

गलोदरे विपुलितवर्ष्मणा त्वया
महोरगे लुठति निरुद्धमारुते ।
द्रुतं भवान् विदलितकण्ठमण्डलो
विमोचयन् पशुपपशून् विनिर्ययौ ॥

When Thou reached the gullet of the python, Thy stature increased in dimension by which the python was choked. When it writhed in agony, Thou cut open his throat and came out of it bringing with Thee all the cows, calves and cow-herds.

क्षणं दिवि त्वदुपगमार्थमास्थितं
महासुरप्रभवमहो महो महत् ।
विनिर्गते त्वयि तु निलीनमज्जसा
नभःस्थले ननृतुरथो जगुः सुराः ॥

The spirit of the dead Asura waited for a moment for Thee to come out, and like a stroke of lightning, entered Thee to rest there for ever. What a wonder! At that time the Devas sang and danced with joy at that spectacle.

सविस्मयैः कमल भवादिभिः सुरै-
रनुद्रुतस्तदनु गतः कुमारकैः ।

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दिने पुनस्तरुणदशामुपेयुषि
स्वकैर्भवानततनुत भोजनोत्सवम् ॥

Followed by the admiring Brahma and other Gods who were wonderstruck by Thy grace, Thou repaired along with the youngsters to another place. When it became noon, Thou sat down for a relishing repast, surrounded by the cow-herds.

विषाणिकामपि मुरलीं नितम्बके
निवेशयन् कबलधरः कराम्बुजे
प्रहासयन् कलवचनैः कुमारकान्
बुभोजिथ त्रिदशगणैर्मुदा नुतः

At that time Thou held the pipe and the flute by Thy side and in Thy lotus hand, held the morsel of food. At the same time, by Thy sweet banter Thou entertained all the youngsters of Bhraj to laughter. Devas too prayed before Thee with joy. Thus Thou partook of the food at the picnic.

सुखाशनं त्विह तव गोपमण्डले
मखाशनात् प्रियमिव देवमण्डले।
इति स्तुतस्त्रिदशवरैर्जगत्प्रभो
मरुत्पुरीनिलय ! गदात् प्रपाहि माम् ॥

O Lord of Guruvayoor, at that time the Devas praised Thee: "Apparently Thou relishest this dinner in the midst of cow-herd boys much better than the *havis* offered by the Devas in the performance of their sacrifices!" O, Guruvayurappa, heal me fully from my ailment.

---


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*Sri Ramakrishna Upanishad—27*

*C. Rajagopalachari*

# THE DEVOTEE

EVEN if a flint lies in water a thousand years, the fire in it will not go out. The moment you strike it with steel, it will emit a spark. In spite of years of immersion in water, its native fire remains and is waiting to come out. The devotion of a true devotee is like flint. It will be unsullied by contact with the world. It will remain steadfast in spite of every trouble and difficulty. His love of God is undying like fire in a flint. Even as the spark comes out when steel strikes the flint, the fire of true devotion will blaze forth when he hears God's name.

Trouble and ill report may assail the devotee. These are only trials of his faith. His devotion will survive them all and emerge, like gold, all the purer for being purged of dross.

Can one escape the delusions of sense-enjoyment? Yes, if one is fixed in the habit of blissful contemplation of God. When the higher bliss is enjoyed, the lower pleasures will lose their power. One who has tasted the bliss of the divine will not lose himself in the search for momentary pleasures which quickly turn into pain. Realising that they merely distract the mind and do not give true joy, one would not willingly bring pain on oneself. One who has tasted sugarcandy will not care for a ball of dust and dirt. Will any one who has slumbered in a royal couch, lie on the bare floor of a dirty hut? The God-intoxicated man will not seek the pleasures of today.

* * *

Whenever anything stirs up in you thoughts of sensuous pleasure, instantly turn your mind to God. If you practise this, you can overcome all dangers. Remember that Iswari ever stands beside you. In solitude, when no man sees you, She stands near you. What danger can befall a devotee who realises this? All the wealth

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and all the beauty in the world cannot tempt one who feels the Devi's abiding and gracious presence by his side. True devotion or worship does not care for fame. It is marked by silence and solitude. Showy and noisy worship is all futile pomp.

The waterfall shoots down the hill and gambols on the rock and then swells into a majestic river. Such is true devotion. It steps athwart all the hindrances, doubts and delusions of life. It becomes ever steadier and stronger. The devotee easily gets over the griefs and confusions of the moment and soon acquires equanimity of mind. The disturbances in a devotee's mind are but momentary. They quickly subside in the bliss of devotion.

* * *

The devotee is the Lord's child. The tears that he sheds are his strength. The signs of a *bhakta* are that his hair stands on end and tears flow down his cheeks when he hears but one of God's names. When these signs appear in you, you may know that this is your last birth and that salvation is nigh.

[From *Sri Ramakrishna Upanishad* by Sri C. Rajagopalachari, published and copyrighted by Sri Ramakrishna Math, Mylapore, Madras-4, who have kindly permitted us to quote.]

*[To be continued]*

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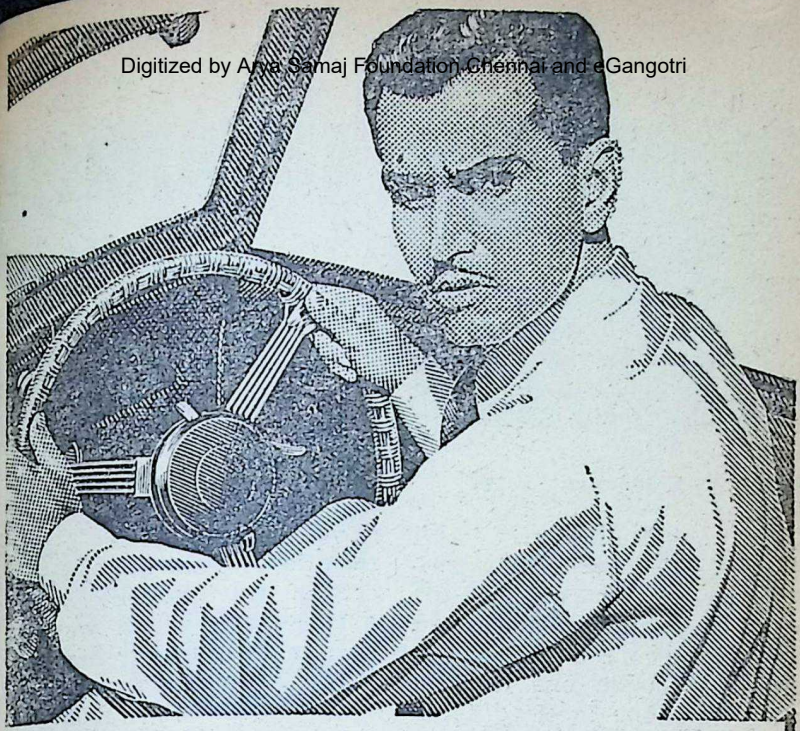


# Making a clean get-away, Mr. Motorist?

**Motorist:** *A get-away? But I've got nothing to run away from!*

**Us:** Oh! What about danger from dirt?

**Motorist:** *What are you driving at?*

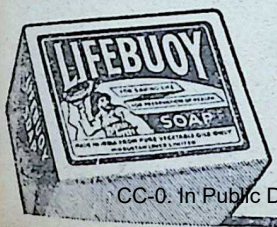
**Us:** Dirt carries disease-causing germs, you know.

**Motorist:** *But mine is the cleanest of cars!*

**Us:** Yes, but even here there's ordinary, everyday dirt. You can't *see* it perhaps...but you can't get away from it anywhere!

**Motorist:** *Hmm! I'd never have thought of that! What can I do about it?*

**Us:** Easy! Bathe the healthy way! Make it a habit to...




**wash away the germs in dirt with**

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# SUBLIMITY

V. S. Srinivasa Sastri

**In this condensation of a passage from his book 'Lectures on the Ramayana,' the Rt. Hon. V. S. Srinivasa Sastri, popu-**

WE all know from experience that neither the best nor the lowest among us is able to occupy one level of thought, one level of action, and one level of function; we go up sometimes when we are in good moods, receptive of ethical notions, conscious of our duties, comparatively strong to resist temptations, in noble surroundings, amidst noble people, thinking noble thoughts and capable of doing noble deeds. Alas! such moments are not always available.

It is only rarely that there is a combination of circumstances conducive to our being kept on our own highest level. Often, too often indeed, there are circumstances that drag us down, bad examples, sordid inducements, sordid considerations.

Temptations of one kind or another beset us all round and even amongst us who have received the most careful training and who have trained themselves most carefully and conscientiously find that there is a certain environment of high quality necessary if we are to be ourselves at our highest.

Too commonly we fall, we do improper things, we do things that we would not have done otherwise or in others circumstances, we do things that we wish we hadn't done, and we do them consciously, knowingly, hoping that others will not detect our fault, or if they did detect it, would forgive us on account of this or that other consideration.

Sri Rama had the extraordinary merit,—I say merely extraordinary—what I mean is unequalled and unmatched merit of remaining most often at his own highest level. He seldom fell below it. If at any time he did, we could easily spot the conditions that determined the decline; perhaps it was not, perhaps it was entirely excusable. Occasionally we do find that

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# OF RAMA'S CHARACTER

**Aptly known as the Silver-tongued Statesman, shows how in his view, even Sri Rama's so-called short-comings contribute to His personality.**

Sri Rama did and said things which perhaps his own higher nature would not approve. It is not easy for us to say why he did these things, how he came to do them and how far they must be ascribed to defects in his character. In my judgment they do not take away even by a small particle from the sublimity of Rama's character.

The man must be thoroughly ignorant of human character, must be perversely blind and deaf to all that happens round him, who thinks because now and then Sri Rama showed the common qualities of human nature, that therefore he was of the common clay. No, I wish to say without any reservation that, considered as a human being should be considered, Rama stands almost immaculate. Why I use the word almost I wish to make clear and of how we hold him as unapproachable, as a man, as a husband, as a friend, as an ally in peace and war, as king.

No greater testimony is required to prove this than the fact that while he was only twenty-five or twenty-six according to Sita, but thirty-seven or thirty-eight according to ordinary calculation, without any advantage of a kingdom to rule, of estates to distribute, of honours to give, of wealth to give away, he established himself, at that young age, as the supreme crown and glory of his age.

All alike who came into contact with him, whether senior to him in age or junior, whether kings with crowned heads or ordinary persons, whether great warriors, saints or sages, all alike bowed to him in reverence.

His own brothers, scarcely junior to him as we reckon ages amongst ourselves considered that he was by head and shoulders above them, far away in reach of character and entitled to their most obeisance.

Whether in the Ayodhya-kanda where he moved among people comparatively his equals, kings, queens and sages, or in the next two *kandas* where he was practically alone with his own brother and his wife, or in the Kishkinda-kanda where again he had a few people who looked up to him as ordinary people look at each other, or in

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the Yuddha-kanda where he did great deeds, commanded great armies, conducted significant campaigns, did doughty deeds of war, every one who came into contact with him put him in a class of his own and durst not compare himself or herself with him.

Of this the most striking proof is to be found in the concluding scene of the Yuddha-kanda—I call it concluding, excluding the Abhisheka part in Ayodhya itself—where just after the battle when he summoned to his great presence her who was the cause of the great war, Her for whom he had incurred unparalleled sacrifices, whom he loved like his own life, summoning her to his great presence he gave expression to sentiments that shocked every single hearer, not her only, not Lakshmana only, not Vibhishana only, but the whole host of monkeys and any surviving Rakshasa there might have been.

They all listened to him, they all saw him when he sat apparently in state, all by himself, lost in serious awe, may I say, in gloomy thought, giving expression to sentiments of harsh, unfeeling cruel import. All stood or sat in their place.

What was Sri Rama after all? He was not the Emperor of India at that time, he was no great sage as we count sages. Why, why did no one, monkey or man, murmur a word of protest? Perfectly clear, not one approved. Everybody thought that he was doing something that they could not explain, that they could not justify to themselves. But not a voice was heard, not a hand raised in disapprobation. The man had imposed himself so irrevocably on all that came near him that what he said was law unto every one, what he decreed was to be obeyed in every particular without question and without demur. If he said something they could not approve, it was the doom of Fate that descended on them all. To it they must submit. They durst not protest.

Now I want you to realise how great must have been the man who could become so unquestionably supreme in his kind. That Sri Rama was and he could not be that unless he were what he professed often to be, the *guardian and the embodiment in himself of Dharma.*

Time after time, under the most difficult circumstances, when all about him pulled him down, gave him advice which was of a worldly nature, when everything pointed to what we might call ordinary conduct, he adopted courses of action which astonished people by their complete rectitude, by the high altitude of moral excellence that they rose to.

Not to mention the ordinary things like renunciation of

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power and the abandonment of kingdom, which must occur to you all, let us come to the crowning episodes in the Yuddha-kanda itself. Take the occasion when Vibhishana sought asylum with him. He held, as you know, a great council of war, he had eminent counsellors. But excepting Hanuman who seemed rather weak in the advice that he gave, everyone including his own brother, Lakshmana, would have had him reject Vibhishana. While therefore alone, in spite of the advice of everybody, rejecting it all as beneath him, he rose to his own topmost level and said the famous words: "No man shall seek my protection in vain. He may be wicked, he may be undeserving, he may even be my bitterest enemy, Ravana himself. But if he comes to me in a friendly and submissive spirit, I will not turn him back."

Fancy, what tremendous consciousness of his own moral power he must have had when he announced these great sentiments and carried them out without any qualification or reservation.

Take again the moment when, locked in mortal battle with Ravana himself, he gained some advantage and Ravana was driven to come down from his chariot—it was destroyed and he lost his great bow—Sri Rama drew himself up to full dignity and told his enemy whom he had made so many arrangements not only to vanquish but to kill, instead of seizing that moment to press his advantage and remove him altogether, he tells him "Now, Ravana, you are at a great disadvantage. Today I have seen you at your best. You have fought bravely; you have fought nobly; you have accounted for many a warrior on my side. Still you are tired. You are obliged to come down and stand like me on your feet, you've lost your great bow, I give you time. Go home now. Come tomorrow, refreshed and strong in your chariot and with a bow and new arrows. You shall then see how I can give you battle." Whoever heard of such a thing? Whichever hero did such a thing?

Yet again, when having killed Ravana he listened to Vibhishana who was struggling between two sentiments and finally Vibhishana came to him with tears and said, "True he was my elder brother; true he was my king; true he protected me often but he was bad. He ruined many women. He made light of life. He made unjust wars. Altogether I do not think I shall perform his obsequies. It may not be right of me to do so." I say it was quite easy for an ordinary man to say, "Yes, throw his body into the sea and be done with him." But we are dealing with Sri Rama. He said to Vibhishana at that supreme

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moment—you have heard of people who exhumed bodies that have been buried under the ground and threw them subsequently into the water or even into the fire—what did Sri Rama do at that moment when even Vibhishana would not do the last rites by his brother? He said, "No, Vibhishana, you are wrong. I did not kill an ignoble man in battle. Ravana was a great warrior; he was a great man; he was a great king and greatly he died. Perform his obsequies according to the prescribed Sastra." And "you will attain merit" he added.

Well, if there was a human being who could reach those unimaginable heights of moral purity and grandeur, is it any wonder that all the world bowed to him, accepted his smallest wish as the decree of Heaven? That he was. And yet, thanks be to human nature which we all have, as the poets say, as the world says, one nature is common to us all.

Full of dread and awe as we are, as we contemplate Sri Rama, it fills us now and then with pride that he too thought very much as we *should have* thought. Trouble depressed him; sorrow struck him hard; he had his moments of anguish. Alas, the Poet says he cried and wept bitter tears now and then! He grew angry sometimes, he was in despair sometimes, he was about to commit suicide now and then. He said harsh things of people. He suspected just as you and I would suspect. He did everything that we with flesh and blood do.

Don't think that we bring him down from his high level; we raise ourselves to kinship with him as we notice these incidents. If being like us with flesh and blood, actuated by our motives now and then, feeling angry, feeling depressed, feeling sorry, if being like us it was still possible for him to rise to those great altitudes, though we may not soar so high, may we not rise half an inch above ourselves? May we not subdue our nature to some extent? It won't turn all to gold, this base lead of which we are made. No, it won't. Nevertheless we could clean that lead, make it shine according to its own nature, and then we shall have read of Sri Rama to some purpose.

---

*My* Rama, *the* Rama *of our prayers is not the historical* Rama, *the son of Dasharatha — the King of Ayodhya. He is the eternal, the unborn, the one without a second. Him alone I worship, His aid alone I seek, and so should you. He belongs equally to all.*

— Mahatma Gandhi.

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# HOROSCOPE of Sri Rama

V. A. K. Ayer

THERE are differing views on Sri Rama's *avatar*. For instance, some think that the *Ramayana* and its hero are pure mythology, with no relation to facts. Others hold the view that Rama was a great historical king raised to the level of divinity by his exemplary character even as Buddha of the more recent past.

In this connection, the present writer happened to come across an old palm-leaf manuscript of about forty pages containing the complete horoscope of Sri Rama, giving the planetary positions in detail and identifying each major event in Sri Rama's life with the year, month, date and hour. More important than that, the unknown author of this manuscript has explained how he arrived at that date.

The first clue to the date of Sri Rama's *avatar* is given by Sage Valmiki in the Balakanda of his *Ramayana*. Says he:

. . . चैत्रे नावमिके तिथौ ।
नक्षत्रे अदितिदैवत्ये स्वोच्चसंस्थेषु पञ्चसु ॥
ग्रहेषु कर्कटे लग्ने वाक्पताविन्दुना सह ।
प्रोद्यमाने . . . ॥

In other words, Sri Rama was born on the 9th day of Chaitra in the Punarvasu Nakshatra with five planets in exaltation, in Karak-lagna, Guru and Chandra rising.

In this rather bald description fuller details of all the planets are lacking. The author of the present manuscript, however, has worked on this clue and by other references, has come to the conclusion that Sri Rama was born on Wednesday, Chaitra Suddha Navami in the Vilambi year of the fourth *pada* of the fifth Treta Yuga of the present Manvantara. According to him the following were the planetary positions at the time of Sri Rama's birth: Sun: Asvini-3; Moon: Punarvasu-4; Guru: Pushya-1; Kuja: Shravana-3; Sani: Swati-4; Shukra: Revati-4; Budha: Uttara Bhadrapada-4; Rahu: Purva-Phalgun-4; Ketu: Bhadrapada-2.

This is quite exhaustive. The author has also calculated that according to Vinshottari, the balance of Guru-mahadasa left at the time of Sri Rama's birth was one year. He has further said that during the self-*bhukti* of Ketu-mahadasa, Sita was

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stolen by Ravana. An idea of the thoroughness with which the author has checked up on his data will be manifest by the correlation of all major events of Sri Rama's life with the dates.

Here is a summary: Sri Rama's Upanayana took place in his eighth year. From that time, before his twelfth year, was completed his going with Sage Visvamitra, killing of Tataka, emancipation of Ahalya, breaking of the Siva Dhanus, marriage with Sita, conquest of Parasurama and return to Ayodhya. After twelve years' stay in Ayodhya, at twenty-five, Sri Rama went into exile on Chaitra Suddha Panchami. The complete chronology of Sri Rama's life in the forest is given with dates and the illustration ends with *Pattabhisheka.*

The most important part of the manuscript is the explanation of how the author arrived at the above date. First of all he takes up the astronomical dictum which gives the positions of the planets in particular years:

प्रमादिखर शोभकृद् राक्षस प्रभवे च धनुर्गुरु:
प्रमाद्या नववर्षाणां तु यथाक्रम: ।
कुंभ कर्कि धनुर्झषकन्या राशौ यथाक्रमात् ॥

The above is a formula for fixing the place of the planet Guru in the different cycles. The year Vilambi when counted from Khara becomes the eighth. According to the above formula, Guru will be posited in Dhanu-Rasi in the year Khara and therefore in Vilambi it will be placed in Karak-Rasi, which is in fact its place in Sri Rama's horoscope. Secondly, the planet Saturn occupies Thula-Rasi in exaltation in Vilambi year alone.

Explaining how he arrived at the fifth Treta-Yuga, the author takes us to the work *Sriranga-*

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*mahatmya*. It is common knowledge that Lord Sri Ranganatha who is the central figure of the above *Mahatmya*, was the family-deity of Sri Rama's ancestors. In a passage which the author quotes in full, Lord Ranganatha himself tells Brahma of his intention to visit Ayodhya and the following specific verse occurs:

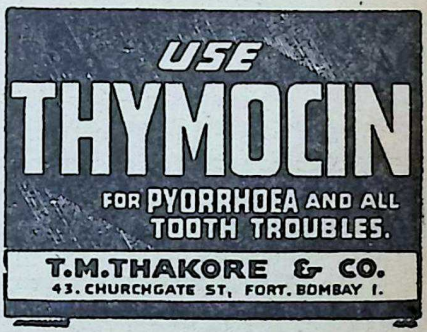
त्रेतायां पञ्चमे तु राजा दशरथोऽनघः ।
पुत्रार्थं हयमेधेन यष्टिं समुपचक्रमे ॥

which means that in the fifth Treta Yuga, Dasaratha performed a horse-sacrifice wishing for a son.

It is clear from the above that the date selected tallies exactly in all respects with what Valmiki has indicated. From the astrological point of view too, the prognosis corresponds well with the events of Sri Rama's life as demonstrated by the author of this manuscript. Finally, the author says that, for long, Vilambi was considered by great Rishis as the year of the birth of Sri Rama.

Little is known of the author, for his name does not occur in the colophon of this MS. nor are we in a position to judge the date of the manuscript, for it appears to have been transcribed from an earlier MS. by a comparatively less scholarly person, because there are a few grammatical and other mistakes, or possibly, it was re-written by a professional scribe.

A rough idea of the years that have elapsed since Sri Rama's birth as per the above conclusion can be had from the following details: At the present moment we are running the twenty-eighth *chaturyuga* of the same Vivaswatamantara of which Rama lived in the fifth. In between, over 22.3 *chaturyugas* have elapsed and the extent of each *chaturyuga* according to *Surya-Siddhanta* is 43.20.000 years. The reader may try his skill in computing the number of years since Sri Rama lived.

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*Immortal India—93*

J. H. DAVE

# KAVERI

KAVERI is a great river of South India. A number of places of pilgrimage declare her traditional sanctity. The river rises on the Brahmagiri hill in Coorg in Western Ghats at 12° 35′ North and 75° 31′ East. Just as Ganga is famous in the North, Kaveri is famous in the extreme South. It is also called Dakshina Ganga. Having started from Coorg it flows in a south-easterly direction through Mysore and the Tanjore district of Madras, ultimately meeting the Bay of Bengal. Its total length is 475 miles, and the drainage basin 28,000 sq. miles. The course of this river is tortuous, sometimes it passes like a small stream between two high rocks and at times it is about a mile broad. Again at other places she appears like a big sea. Sometimes she falls from a height of about 300 feet with formidable force. In the rainy season she rises about twenty to thirty feet. More than fifty streams and rivers merge into Kaveri. Numerous of her branches have been given different names. There is picturesque scenery and luxuriant vegetation on her banks and this river has been used for irrigation from very ancient times. About a crore of acres of land are benefited by the river and its canals. On her banks, from her source to her confluence with the sea are situated numerous flourishing towns, holy places for pilgrimage and also a number of small and big industrial centres. Once there was a very flourishing port at the place where Kaveri meets the sea. It was called Puhar, Kakandi, Kaverippumpattinam or Pattinam. It was the ancient capital of the Cholas on the seashore. Some scholars believe that it was this place which was called Khaberis Emporium by Ptolemy in the 1st Century A D. At this port ships from distant places used to come. This port was submerged and at present there is a small village of Kaveripumpattanam. Many sages, saints, kings and poets were born on her banks and the river is considered as the mother of South India.

Several legends are current about Kaveri. They are mainly recorded in the *Agneya* and

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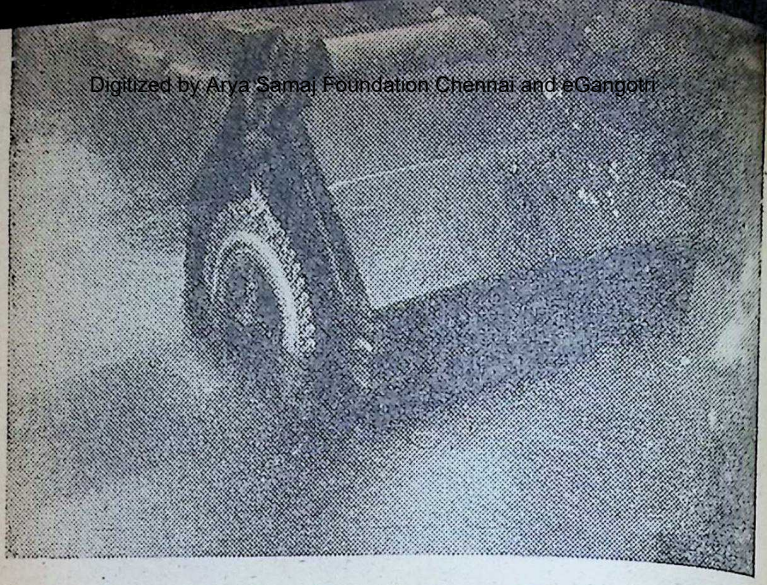

*The source of River Kaveri known as Talai-Kaveri.*

*Skanda* Puranas. *Agneya* Purana records that in ancient times there was a king by name Kavera who performed severe penance. He propitiated Brahma who told him that as King Kavera had to wait for some time to get liberated, the King should better look after and keep as his ward Vishnu-Maya, the daughter of Brahma. The King did so. Vishnu Maya grew up at the house of the King and being a part incarnation of Vishnu, she also went to Himalayas to perform penance. In the meantime, King Kavera was liberated as promised by Brahma. Vishnu-Maya propitiated Vishnu who asked her to assume two forms for the benefit of the people. In one form she was to become a river starting from the Sahya mountain. As she was the daughter of King Kavera, the river was called Kaveri. In her other form this Vishnu-Maya was to become Lopamudra, the wife of Sage Agastya. At this time Sage Agastya also was performing penance on the Himalayas. He was asked by Brahma to contact and get married to Lopamudra. Sage Agastya came down to Vishnu-Maya who had assumed the form of Lopamudra and married her. After some time Agastya came to know that there was scarcity of water in the South. So he asked Lopamudra to enter into his *kamandalu* which she did and he carried her to the South on the Sahyadri. On this portion of the mount even Brahma used to perform penance; therefore the hill was known as Brahmagiri. At this

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place Vishnu had assumed the form of an *Amalaka* tree and Brahma had brought in his *Sankha* water from Kailasa from the Viraja river to worship Vishnu in his form of the *Amalaka* tree. This pure water from Kailasa was poured out by Brahma. At this time Agastya had placed his *kamandalu* on a big slab of stone and had gone for his bath. As God would have it, there were stormy winds, the *kamandalu* was overturned, and Vishnu-Maya, Lopamudra or Kaveri came out of it. Her waters mixed with the waters of Viraja brought by Brahma in his *Sankha* from Kailasa, and Kaveri thus became extremely holy. According to the version of *Skandapurana,* the Vindhya mount was competing with the Sun. He grew taller and taller and thereby blocked the light and stood in the way of the sun and the stars. Ultimately Sage Agastya was requested to control Vindhya. Agastya agreed to do this and propitiated God Sankara. As desired by Agastya, God Sankara gave him the necessary power and also a continuous stream of water so that Agastya could perform his penance at any place. It is said that originally river Kaveri was flowing on the Kailasa mount but as ordered by God Siva she entered the *kamandalu* of Agastya. Agastya came south from the Himalaya. On the ways, Vindhya prostrated before this celebrated sage. The sage told him that as he wanted to go to the South with ease, Vindhya should not get up till Agastya came back. Vindhya obeyed and

## Sanskrit Vishva Parishad

Shri J. H. Dave, Hon. General Secretary of the Sanskrit Vishva Parishad, has issued the following statement:

The Sixth Annual Session of the Sanskrit Vishva Parishad, scheduled to be held at Puri on the 12th April and the two succeeding days has been postponed to October. The actual date will be announced later; the venue will, of course, be Puri.

This postponement has become necessary as Rashtrapati Dr. Rajendra Prasad, the President of the Vishva Parishad, who has recently undergone operation for cataract, has under medical advice decided not to undertake the journey on the dates fixed.

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it is said that he is still lying low expecting Agastya to come back. Agastya came to the Sahya mountain and started performing penance. At that time one Asura named Surapadma had stopped all rains by his prowess. Indra was worried and he requested Lord Ganesa to somehow see that there was plenty of water in the South. Ganesa assumed the form of a crow and overturned the *kamandalu* of Agastya on the Sahya mountain and thus Kaveri started flowing.

On account of these legends the source of Kaveri is also called *Amalakatirtha* or *Sankhatirtha*, because waters of Kaveri mixed with those of Viraja coming out of the *Sankha* of Brahma when Brahma poured out water to worship Vishnu in the form of the *Amalaka* tree.

Kaveri starts from Coorg from a small lake. There is an image of river Kaveri and this image is worshipped as Goddess. The river moves in a tortuous manner through the rocks. The first to meet Kaveri are the rivers Hemavati and Kanakavati. The source of river Kaveri is known as Talai-kaveri. The river is called the daughter of Coorg. In the month of Sravana there is a festival every year, and just as when giving a send-off to a daughter, parents and relatives give ornaments to her, similarly the religious-minded people throw some golden ornaments or some token money in the small lake at the source of the river Kaveri. The obvious simile is that river Kaveri, 'the daughter of Coorg, is given a send-off for going to the house of her husband, the Sea. The further part of the simile is that as this daughter was feeling lonely she was given the company of her two friends Hemavati and Kanakavati. Hemavati meets Kaveri near Tiruppur while Kanakavati meets Kaveri at a place known as Bhagamandalam. Further on, river Lakshmanatirth meets Kaveri.

Mysore has received great benefit from Kaveri. As many as about fifteen bunds have been constructed over the river there; lakhs of acres of land have been irrigated thereby and the power generated has benefited industry in a number of industrial centres. The biggest bund in Mysore has given rise to the Krishnasagar Lake situated near Mysore. The work was started in 1911 and completed in 1927. The bund is 8,600 feet long and 120 feet high. The Krishnasagar Lake is about 50 sq. miles. The river and her canals are not only utilised for the purpose of irrigation but the waters of the river are used for generating power also. One of the biggest centres for generating electricity is situated at Sivasamudram. It is situated about 35 miles north-east of Mysore. Near Sivasamudram is the Ka-

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veri Falls Electric Power Station, beyond the Gagana Chukki Fall. Here Kaveri divides herself into two branches encircling the Sivasamudram island. On the right there is the Bar Chukki Fall and on the left there is the Gagana Chukki Fall. They fall from a height of about 320 feet. From the Gagana Chukki Fall, electricity is generated and supplied to the Kolar Gold Fields also. Numerous bunds have been constructed on the river Kaveri in the Madras State. The Mettur bund is very big. It is 5,300 feet long and 214 feet high, and the lake is about sixty square miles. The work was started in 1905 and completed in 1937. The hydro-electric plant feeds a very large area.

The idea of harnessing the river for purposes of canal irrigation is very ancient. It is said that in about the beginning of the Christian Era (150 to 180 A.D.) the famous Chola King Kari Kalan was ruling in the Kaveri country according to Sangam literature. His father died when he was young. He is also called Neelapada or Krishnapada. It is said that the original capital of the Cholas was at Uraiyur but that Kari Kalan established the city of Kaveripattanam and shifted his capital there. This was the same as Puhar. In the days of Kari Kalan the banks of the river had become soft and eroded. Kari Kalan raised the level of the banks of Kaveri from Srirangam to Puhar, a distance of about 100 miles. He also dug numerous canals and constructed bunds. The Sangam literature has repeatedly sung the glories of Kari Kalan for his works of public utility. In the 11th century one of the Chola kings constructed a very big dam of unhewn stones, 1,080 feet long and about 60 feet broad below the island of Srirangam to separate Kaveri from Coleroon and it is known as the Grand Anicut.

The estimated average annual flow of river Kaveri is 12 million acre-feet and over 60 per cent of the waters are utilised for irrigation in Madras and Mysore.

The Gang and Hoysala Kingdoms of Mysore derived their strength from Kaveri. Their capital Srirangapattanam was situated on the bank of Kaveri. Kaveri also saw the expanse of the Vijayanagar Empire. Tippu Sultan had constructed a stone bridge on Kaveri in order that his army could march towards Delhi. The Chola Empire flourished on the bank of Kaveri. Kari Kalan had the banner with the sign of a tiger and is said to have fixed it on the Himalaya. In the ninth century Raja Rajan was an illustrious king and one of his titles was "Ponniyin Selvan" i.e. the beloved son of golden Kaveri

*(Continued on page 55)*

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# Bhagawan Parashurama

## PART IV: ON THE BANKS OF THE NARMADA

● K. M. Munshi ●

*PREVIOUS STORY*

*This part is a sequel of the saga of the conquering Aryans. The first Part was published as a serial in the Journal under the title "The Woman that was Goddess'. The second Part dealt with the boyhood of Parashurama or Rama of the Battle-Axe, the son of Sage Jamadagni, descendant of Bhrigu. The third Part dealt with Rama's efforts at unification of the Yadavas.*

*Rama is born to Renuka, the wife of Jamadagni, in the ashrama of the Bhrigus in Aryavarta. On account of differences with Sage Jamadagni who wants Rama to be brought up not as a warrior but as a sage, Kavi leaves for Bhrigugram. The child Rama goes in search of him and, on the way, is captured by strange men who want to offer him as a sacrifice to their unAryan deity. Rama escapes and is ultimately found by Kavi.*

*Six years after Rama's return, Sudasa, the king of the Tritsus and brother of Loma, invites Sage Vasishtha to be his High Priest in the place of Sage Vishwamitra. Vishwamitra presides over King Harishchandra's human sacrifice, but Shunahshepa, the boy who was intended to be sacrificed, is saved by God Varuna.*

*Young Arjuna, otherwise called Sahasrarjuna, the king of the Haihayas, wants to marry Loma, the sister of King Sudasa. When he is not able to do so on account of the curse of Jamadagni, he kidnaps her to his Anupadesha on the Narmada. Rama, though a boy, is devoted to Loma. He therefore, persuades Arjuna's General, King Bhadrashrenya, to take him also with Loma. They arrive by boats in Saurashtra.*

*Arjuna, being angry with Bhadrashrenya, removes him from the office of the Commander of the Haihayas. Then he leaves for a war in the South.*

*In the meantime, Rama, though a boy, organizes and strengthens the Yadavas. Revat, the king of the Sharyatas, a tribe living in the adjoining territory, prepares for a war of utter destruction against King Bhadrashrenya. Rama decides to take up the challenge, but wants to wage the war in his own way. He foils the Sharyata conspiracy.*

*We are introduced to Mrigarani at Mahishmati. She at first looks with disfavour on Rama but later falls for him.*

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# 6. Rama taken Prisoner

WHEN Arjuna left the shrine, Bhargava turned to Loma and said: 'Arjuna's heart is full of malice. I now know what we have to do. You and Vimada, with our Bhrigus, go to the place where we are training our horses and as soon as he decides on some action about me, escape from here.'

'But what about you? How can I leave you here?' cried Loma.

'If you are not here, I shall have less anxiety,' Rama said. And turning to Vimada, he said: 'Vimada, my place is here. Don't worry about me.'

'But, Lord, how shall I leave you?' Bhagavati Loma said in a piteous voice.

'Bhagavati, you and Vimada have to take the Bhrigus and horses and the Yadavas to Aryavarta. Bhadrashrenya is waiting near the river Mahi. Go and meet him and then contact Prateep. I will come to meet you when I feel like it.'

Bhagavati and Vimada knew how to bow to Rama's wishes when he had made up his mind.

A little later Mrikund came to Rama, pale and trembling.

'What is the matter, Mrikund?' asked Rama.

'Sahasrarjuna is very angry,' said Mrikund. 'I have just received a secret message from Mrigarani. General Talbahu is coming to take you to the fort. You are in danger. Please escape as fast as you can.'

'I was waiting for this message, Mrikund,' said Rama quietly.

'Oh, please leave Mahishmati immediately. I don't want to see my Kulapati being killed before my very eyes,' said the old Mrikund with tears in his eyes.

Rama turned to Loma: 'Bhagavati, don't wait for a moment. Nobody can touch me. There is no time to talk. Go,' said Rama sternly.

Loma knew this mood of her husband. Without a word, but with eyes brimming with tears, she went, mounted her horse and accompanied by Vimada and the Bhrigus, left. As she left, she cast a glance at her Lord, bidding a good-bye. Bhargava replied by a sweet smile of unchanging devotion.

Mrikund folded his hands and said: 'Gurudeva, what will happen to me?'

'Nothing is going to happen,' Rama replied. 'Only *adharma* will be destroyed. What else?'

Mrikund sat down: 'Gurudeva, don't bring me in this matter.'

Rama smiled. 'You love your life even at this age?'

Talbahu came. Tall, broad-shouldered, of fearful mien, he was, but he looked sad as he came and prostrated himself before Rama.

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'Live for a hundred autumns, General,' Rama blessed the General and lifted him from the ground.

Talbahu said: 'Gurudeva, the Chakravarti invites you to the fort. May Gurudeva do me the favour to come.'

'I was waiting for the invitation, but I did not think that he would send you with the message,' Rama replied.

Talbahu looked at Rama with veneration. This was a wonderful man, he thought. Mahishmati appeared to have acquired a new life since he came. And what a courageous man! He did not hesitate even for a moment to rush to his doom. How can I save him, thought Talbahu.

He silently followed Rama, as Rama with his battle-axe in hand left the shrine.

'General,' said Rama, 'Bhadrashrenya very often told me about your brave deeds.'

Something stirred in the heart of Talbahu. 'Master, the King of the Yadavas was always very kind to me.' Then he suddenly said: 'Gurudeva, may I make a humble request.'

'What is it?' asked Rama.

Talbahu lowered his voice: 'From the rear gate of the *ashrama* one can go straight to the camp of the Bhrigus. From there one can leave Mahishmati before it is dark. I also see from here that your horse is waiting impatiently for you. And the men who guard the shrine are all loyal to me. Take it that my eyes are closed.'

Rama laughed and placed his hand on the shoulder of Talbahu with affection: 'Bravest among warriors, I don't want you to close your eyes. I want you to keep them wide open. If all my disciples, even you, are prepared to kill me, what is the use of life to me?'

But, Master, you don't know what the Chakravarti is capable of doing when he is angry,' Talbahu whispered.

'Then I must conquer his wrath,' said Rama.

Sahasrarjuna, huge, heavy and tall, walked to and fro with his mace in hand. His eyes glared fiercely. His hands were itching for murder. In front of him stood Rama, irresistible in supreme calmness. His hands had been tied behind his back, his feet were bound and eight men with drawn swords stood around him. Talbahu was there too.

'Boy,' Sahasrarjuna thundered, 'your end has now come. I let you go, not once, but twice, thrice. But you have sought your own doom. I will not let you live now.' The eyes of Arjuna became blood-shot.

Rama stood calm and collected, his eyes emitting unflinching power. 'Son of Kritavirya,' he said slowly in clear accents, 'who are you to bind me and who are you to let me go free?

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You have gone mad. You know the fate of the man who takes his *guru* captive?'

'You will destroy me?' shouted Sahasrarjuna.

'You are destroying yourself,' retorted Rama.

'Shut up,' Sahasrarjuna roared. 'You came between me and Loma. You made Bhadrashrenya a traitor. You killed my Sharyatas. You have made even my Mriga my enemy. You are a poisonous snake.'

'Arjuna,' said Rama. 'I am the *guru* of your race. I am trying to save you. But you are blind. What can I do? You cannot be saved.'

'You want to save me?' asked Arjuna in contempt.

'To save you is my first duty, if only you will let me perform it,' said Rama.

'I do not want to be saved by you,' said Arjuna.

'Arjuna, be calm and see things in the proper light,' said Rama. 'I have come here to show you the path which alone will save you. You keep your people in subjection; I can make them love you. You create strife; I can give you the strength of peace. You love to live in darkness; I can give you light. Leave these barbarous methods. Listen to me. I shall protect your sovereignty with *dharma*.'

Arjuna laughed harshly. 'What can you give me? You will die the death reserved for dogs and crows.'

'You cannot move a single straw,' said Rama sternly. 'If you invite destruction upon yourself, who can stop you from doing so? Your grandfather invited the curse of my grandfather, Maha Atharvana. Today you are inviting my curse. You are proud of your brutal strength. You believe your will to be *dharma*.' Continued Rama, his voice raised in prophetic passion: 'Son of Kritavirya, I curse you....'

The hearts of the Haihayas present trembled at the prospect of coming disaster. Sahasrarjuna raised his mace and came near Rama: 'You dare curse me?'

Rama took a step forward. His eyes emitted flames which almost scorched Sahasrarjuna and he stepped back.

The voice of Rama resounded in prophetic strain: 'You shall die the death of a rabid dog. Your Haihayas shall die wandering from forest to forest. Your name shall endure as the most wicked among men till the end of time. And the word of the Son of Bhrigu shall prevail.'

The words came out slowly but with concentrated passion and the heart of everyone missed a beat. Arjuna looked at his men and saw that fear had gripped the heart of every Haihaya. As Rama laid the curse upon

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Arjuna, the sword fell from the hands of one of his men. He saw Talbahu ready to intervene in case he dealt a blow to Rama, and his mind naturally went back to the time when Bhadrashrenya had threatened to intervene on a similar occasion.

'Go your way, Arjuna,' continued Rama, firm and commanding. 'I came to save you, but you will not be saved. Go, sink, lower and still lower, where even a *Chandaala* cannot sink.'

Sahasrarjuna's eyes went filmy. The light from Bhargava's eyes, which poured irresistible power, shook his nerves. His hand could not even hold the mace firmly. He felt his helplessness. Whenever he tried to kill Bhargava, everyone forsook him.

'Talbahu, take him away. Put him in the underground cell. See that he does not run away,' said Arjuna and, breathing hard, left the place.

Talbahu took Rama to the cellar. 'Gurudeva,' said Talbahu, 'may I loosen your bonds.'

'Just as you like,' said Rama.

'If you want me, I am waiting outside,' said the General.

There was an affectionate smile on the lips of Rama.

When night fell, Talbahu, accompanied by Mrigarani, whose eyes were swollen on account of constant crying, returned.

'Gurudeva, Gurudeva,' she cried and clung to Rama's feet. 'What have you done? You have cursed Sahasrarjuna. Don't you know that when he gets into a passion like this, he does not know what he is doing? 'Forgive him: please forgive him, I beg of you' and she laid her head on Rama's feet.

'Mrigarani, if a man wants to seek destruction, how can you save him?' asked Rama.

'Gurudeva, forget what he has done and forgive him. Once he cools down I shall explain everything to him. I shall fall at his feet, if necessary. So will Talbahu,' sobbed Mrigarani.

'Queen,' replied Bhargava, 'he is *adharma* incarnate. He is doomed.'

Mriga broke down. Master, do one thing. Please go away from here. For the moment he is blind with rage, and what he may do in this state of mind, I cannot say. Save him from killing his own *guru*. For my sake, please. He is my life, my soul, my all. Save him. Gurudeva, please go away. I will show you the way. I fall at your feet.'

Rama said: 'I am his *guru*. He may leave me. But how can I leave him? If he kills me, then a saviour will rise from every drop of my blood.'

'Oh, please. Bhagavati has already left. You also go away for a few days,' cried Mriga.

'It is useless to press me, Mrigarani,' said Rama. 'Arjuna is a burden to the earth. He cannot be saved. There is no way but to destroy him. Every Hai-

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haya will be ready to take his life some day.'

'That is what I am afraid of,' said Mriga as she again clung to Rama's feet. 'Please go away for a few days. Once he is able to control his anger, I will bring him round. Master, for my sake....'

'I won't go away like a thief,' said Rama.

Mriga again entreated Rama. Soon it will be dark. I am getting a boat ready. Please go away to Chandrateertha. I will see that he himself invites you to Mahishmati in a few days. Have confidence in me. Even these Haihaya warriors beg of you to do the same thing. Ask Talbahu. If something happens to you, the Haihayas will rise like one man and kill him.'

'Gurudeva,' said Talbahu with folded hands, 'we have decided that we shall not allow a hair of your head to be touched. And if the Chakravarti kills you, none of us will remain as spectators.'

Arjuna, once roused to fury, was all action. He collected his most fierce and ruthless warriors and addressed them: 'These Bhrigus have come here to deprive me of this kingdom. This boy is not a *guru;* he is our enemy. I will finish him.' 'Talbahu, have you locked him in?' he turned to Talbahu.

'Yes, your Majesty,' replied the General.

'All right then. As soon as night falls, go round the whole city and kill every Bhrigu whom you meet. Not one man, woman or child should escape. Bhargava destroyed the Sharyatas. I will destroy the Bhrigus,' shouted Sahasrarjuna.

Nobody spoke.

'Where is Guru Mrikund?' asked Arjuna after a few moments.

'He has just come in,' replied Talbahu.

'Then don't touch him and his disciples though they are Bhrigus. He is my slave,' said Arjuna, rubbing his hands in gleeful brutality. 'Tomorrow morning they will see who Arjuna is.'

In the meantime, two armed men brought Mrikund. 'Welcome, *Guru,*' said Arjuna with contempt. 'You are not to leave this fortress tonight.'

'And where is that Loma?' he asked of the warriors.

One of the warriors folded his hands and said: 'When the General came to invite Rama, she was not there. We waited for her, but she has not yet come back.'

Sahasrarjuna hit the warrior. 'Why have you come back without her?' he shouted at him. 'If she escapes me, I will take your life. Ruru, go and find her. I shall not let her escape me this time.'

The Haihaya chiefs stood sil-

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ent, uncertain, aloof. Sahasrarjuna growled at them, for he felt that, though they did not speak, they disapproved of what he was doing.

Suddenly the rays of the setting sun lit up the rampart.

'Take care. Keep this in your mind. Don't let even the name of Rama-Bhargava survive....' But before he could conclude the sentence, Sahasrarjuna, speechless, fixed his wild gaze on a distant rampart as if gone mad. Everyone turned his eyes to the spot where Arjuna had fixed his gaze.

On that rampart, which had been lit up by the rosy-coloured rays of the setting sun, they saw first a battle-axe, reflecting the sunbeams; then the matted locks; then a tall, sinewy figure.

As they looked on, they espied on the distant rampart the majestic figure of Rama, his face resplendent in the glow of the setting sun. All who saw him became transfixed. The sword fell from Arjuna's hands.

With slow steps and flaming eyes, Rama stepped down from the rampart and walked out of the fort.

Everyone there was so frightened at what they thought to be an apparition that they could not speak a word. And dread, as of coming doom, was in every heart.

Arjuna was the first to recover self-possession. He shouted: 'What are you looking at? Catch him.'

Not one chief moved.

'Talbahu, go and see whether he is in the cellar or has escaped,' he shouted at Talbahu.

Talbahu went towards the cellar. The others began to run hither and thither.

Sahasrarjuna ran up the steps of the rampart and, as he looked down towards the shrine, he saw the silhouette of a majestic figure slowly move down, and dazed, almost felt faint.

*[To be continued]*

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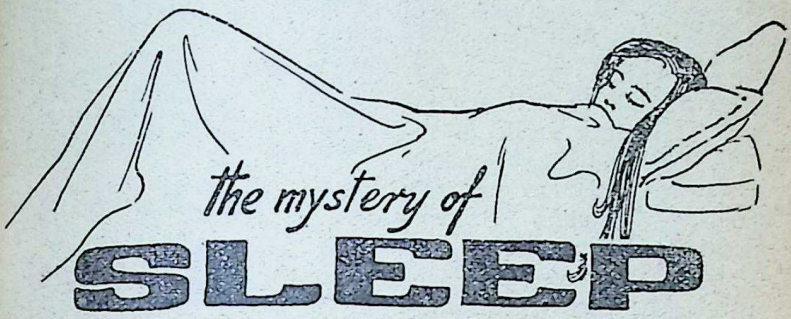
**do you know that**

*a thin person needs more sleep than a fat one;*
*you toss about as many as 35 times on your bed at night;*
*your sleep is deepest in the first and last hours;*
*insomnia is more a habit than a disease?*



# the mystery of SLEEP

GOOD sleep is very important for our efficiency at work and our general enjoyment of life. The tissues of the body are rebuilt and new tissues are formed only during complete relaxation and sleep. "If you wish to live long, make sure that you sleep well" is a well-known saying. So many theories about sleep have been advanced and one theory is as good as the other, but none of them fully explains the fundamental nature of sleep.

Sleep has been referred to as the step-brother of Death in Greek mythology and an oriental saying goes, "Sleep overtakes you even when you are at the scaffold." Despite great efforts on the part of numerous research workers, we still do not know to this day how sleep is actually brought about. The most common theory as to the cause of sleep is the formation of lactic acid in the tissues as the result of activity during the day. Still another belief is that there is a certain nerve in the lower portion of the spinal cord which regulates the power to fall asleep.

The celebrated Greek philosopher Plato thought that sleep descended when the soul withdrew into the innermost parts of the body, whereas other contemporary philosophers held exactly the opposite view—that during sleep the soul departed from the body in search of fresh energy from the source of its creation. The 19th Century eminent French physiologist

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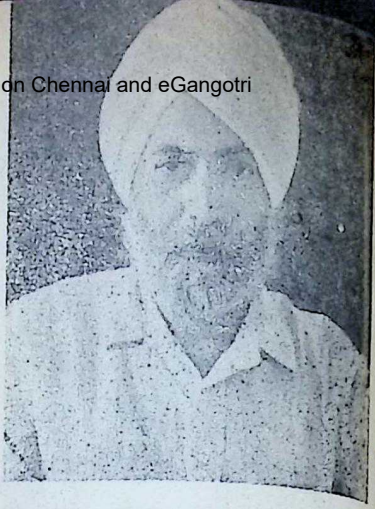
Claude Bernard has assumed that it is an aemia of the brain which is responsible for sleep. So far, however, no one has ever succeeded in tracing the real cause of sleep.

Normally, human beings cannot do without sleep, but we come across people who have not slept for years. Studies have been made to discover how long a human being can go without sleep. Sometime ago certain tests were made in U.S.A. on a group of college students regarding the amount of sleep necessary in order to properly pursue their studies. It was found that four hours of continuous sleep proved sufficient to restore the capacity for only comparatively simple mental operations. It was demonstrated that at least eight hours of sleep was necessary to ensure the best mental functioning.

As a general rule, we take about 15 minutes to fall asleep. The deepest and soundest sleep is during the first hour, which is usually before midnight. The deepness then wanes for some hours and returns to its peak again shortly before awakening.

Not only the depth but also the length of sleep is important. This is a question of age. A child requires a good deal more sleep than an adult, for whom 7-8 hours should suffice, while an adult, in turn, needs more than a person advanced in years. It is impossible, however, to lay down any hard and fast rule since individual requirements vary considerably. Broadly speaking, it can be said that a short deep sleep is of more value than a long but light sleep.



*Sahib Singh Ahuja*
the author

A newly-born baby needs about 22 hours sleep, and it is odd to note that a thin person needs more sleep than a fat person. Sleep brings about complete relaxation—mental and physical, both. During a sleep the blood-pressure falls and the kidneys and glands, with the exception of the sweat glands, become less active. The muscles are largely relaxed. Only the activity of the heart and respiratory system continues on a restricted scale. The digestive tract also continues to function, the blood that normally goes to brain flows to the skin and the body temperature drops by as much as 2 degrees around early in the morning.

Owing to the muscular forma-

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tion of the human body it has to keep tossing and turning in order to be fully rested during sleep. The usual number of such turnings-over is about 35 per night. With young people a turning or tossing movement is made every 15 minutes but the older we get the fewer movements we make during the night. The trouble with most of us is not in going to sleep but in waking up; though we know consciously that the alarm has gone, we cannot just wake up properly.

Many people have strange fads about sleeping, such as not being able to sleep on a ground floor, or on a different bed, or not being able to sleep unless the bed is turned north. Charles Dickens went so far as to carry a compass with him when away from home so that his bed would be set right. Napoleon had his own idiosyncracies—though he was known to be able to fall asleep at any moment, he could not sleep if he was exposed to light.

One of the commonest complaints heard in the doctor's consulting room concerns sleep disorders. It is a well-known fact that emotional disturbances caused, for example, by anger or violent arguments, have a disagreeable effect upon sleep. Similarly, worry and fear tend to prevent sleep. But it is not only as a result of some disagreeable emotional excitement that sleep is adversely affected. Lively and stimulating conversation or intensive mental activity in the evening may also make it difficult for a person to get to sleep. The same applies to protracted mental exertion and agitation, as for example, when a person is preparing for an examination or is beset with cares of a business or professional nature.

It may be added that physical pain, such as toothache, colic, cardiac pains, headache, and attacks of asthma provoke conditions of nervous irritation in the brain, which prevent the onset of sleep. Sleep disorders can be divided into three categories, namely (1) early night insomnia, (2) middle and late night insomnia, and (3) early morning insomnia characterised by premature waking.

Early night insomnia, as the name implies, involves difficulty in getting off to sleep. The main victims of this form of insomnia are those who indulge in intensive mental activity. They cannot get to sleep when they go to bed and once they have finally fallen asleep, they slumber on soundly late into the following morning. With middle and late night insomnia, the sufferer as a rule falls asleep in the evening with no delay whatsoever. He soon wakes up again, however, or his sleep is so light that the slightest disturbances, e.g. noise, a different

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bed, or even changes in air pressure, are sufficient to wake him. Such light and frequently interrupted sleep may, as morning approaches, be followed by a deep sleep which serves to make up for a poor night's rest.

In the case of early morning insomnia, no trouble is experienced in falling asleep. Generally the sleep is deep enough to prevent reawakening at night, but when the subject does wake up, it is at a very early hour, and he is unable to get off to sleep again. As sleeplessness causes a great strain on our system, all forms of insomnia should be treated. Insomnia is more or less a habit than a disease; often all that is required is to break down the vicious circle.

In a fair number of instances the physician can bring relief to the patient by diagnosing the actual cause of the trouble and, if possible, eliminating it. In cases of early night insomnia, simple measures of a physical nature are often helpful, e.g. warm foot bath or a stroll before going to bed. Should these measures be impossible to carry out or prove of no avail, there are the hypnotic drugs to fall back upon, but it should not be necessary to remind any sensiable reader that to induce sleep by means of drugs is short-sighted and harmful. It is all too easy to find oneself on the path where one can scarcely sleep without increasing doses of the drug.

The major cause of insomnia is over-tense living and the presence of residual tension. If one starts to relax the eye and speech muscles first, the other muscles throughout the body relax automatically to a certain extent at the same time. Thus in this sense they assume the distinction of being 'key muscles.' If both the eye and speech muscles are completely relaxed for some time, sleep sets in. Take up a pleasant line of thought, such as the details of your next holiday, or anything else you may be planning or consider what you would do with that big pool prize when you get it!

If this does not appeal to you, then settle down with books, newspapers, and writing-pad and pencil, with a cheerful bedside lamp placed so that it does not shine directly on your face. When one is wakeful such a light is more likely to induce sleep than staring into the darkness. A person with a tendency to wakefulness may get to sleep far more readily by going to bed late.

In the case of worry causing sleeplessness, the matter concerned should be given full consideration earlier, a line of action decided upon, and the affair then resolutely dismissed from the mind well before bed-

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time. It should be realised that after giving the matter due consideration no useful purpose can be served by continually dwelling on it.

Persons living in noisy surroundings often get used to the environment and after initial troubles get sound sleep after a day's hard work. It assists greatly if one reflects that nature has a wonderful capacity for relegating noise to the background of consciousness and that many examples can be found of people sleeping well in presence of a considerable amount of noise.

Sleeplessness may be due to indigestion, although scarcely suspected. It should be avoided by selecting lightly digested food and eating leisurely with thorough mastication. Regarding meals near bedtime, many people are unduly nervous about eating late and retire with little or nothing and then sleep badly. A moderate meal usually promotes sleep and suits most people. Although so essential to health, fruit is best taken earlier and milk and farinaceous foods given preference near bedtime. Strong tea and coffee will certainly prevent sleep, but some people find one or the other helpful if taken weak. Cocoa and malted milk are well established as sleep promoters.

Sleep may be prevented by being too warm as well as by being cold. Bedclothes should keep one warm without being too heavy. Warm feet help to reduce cerebral circulation and so induce sleep, and therefore, a hot water bottle is often very helpful. The bedroom should be adequately ventilated without being draughty.

Good health, of course, makes for sound sleep and both are served by taking adequate outdoor exercise. An evening stroll near bedtime is a very pleasant aid to sound sleep. Those troubled with insomnia should endeavour to find the cause and remove it. A few chief factors assisting sleep have been given above and the aim should be to get all conditions right.

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[New Series]

**Dr. Shakuntala Rao Shastri**

*(Continued from the last issue)*

| | | | | |
|---|---|---|---|---|
| कुमारः — | हिमवतो | ननु | गङ्गा | प्रवहति |
| Kumāraḥ — | Himavato | nanu | Gaṅgā | pravahati |
| Prince — | from Himālaya | verily | the Ganges | flows |

= Verily does the Ganges flow from the Himalayas.

| | | | | |
|---|---|---|---|---|
| काञ्चुकी — | ततो | हि | प्रतिपन्नयौवनां | दुहितरम् |
| **Kāñcukī —** | **tato** | **hi** | **pratipanna-yauvanāṁ** | **duhitaraṁ** |
| Chamberlain — | then | indeed | attained youth to | daughter |

| | | | |
|---|---|---|---|
| स्वयमेव | चण्डिकामन्दिरं | गत्वा | कानिचिदहानि |
| svayameva | caṇḍikāmandiraṁ | gatvā | kānīcidahāni |
| himself | caṇḍikā's temple | going | some days |

| | | |
|---|---|---|
| समाराधय | भगवतीं | विन्ध्यवासिनीम् |
| samārādhaya | bhagavatīṁ | vindhyavāsinīṁ |
| worship | goddess | vindhyavāsinīṁ |

| | | |
|---|---|---|
| इत्येतामितः | प्रेषितवान् | यदुनाथः |
| ityetāmitaḥ | preṣitavān | yadu-nāthaḥ |
| so her here | has sent | yadu's lord |

= Then, when she attained youth, the lord of the Yadus himself said to his daughter, "Worship Goddess Vindhyavāsini for some days at the shrine of Candikā" and he sent her here.

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| | | |
|---|---|---|
| (कीर्तिमतीं प्रति) | देवि | आपृच्छ्यताम् |
| kīrtimatīm prati | Devi | āpṛcchyatāṁ |
| Kirtimati to | princess | take leave of |
| महाभागः | गच्छामो | वयम् |
| mahābhāgaḥ | gacchāmo | vayam |
| the exalted one | go | we |
| कुमारः — | गम्यतां | पुनर्दर्शनाय, |
| Kumāraḥ — | gamyatāṁ | punardarśanāya |
| Prince — | go | again to meet |

=Go, and meet again.

*[To be continued]*

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## KAVERI—*Contd.*

River Kaveri has divided herself into two branches at three places and after forming these three islands she has three times united again these two branches into a single stream. In this way three islands have been formed in Kaveri and all the three are considered sacred. The first is called Adirangam, the second Madhyarangam and the third is called Antarangam or Srirangam. Srirangapattanam is at the Adirangam; the Madhyarangam is at Sivasamudram. The third, Antarangam or Srirangam, is considered the most sacred. In all the three there are temples and images of Bhagwan Narayana sleeping on the serpent Adisesha. Within a short distance of each of these temples there are also temples of Srinivasa. Just as there are such famous temples of Vishnu on the banks of Kaveri there are famous Saiva tirthas also on her banks, Chidambaram is very well-known. The ancient temple of Jambukesvaram near Srirangam is also famous. Tanjore has the celebrated temple of Brihadisvara Mahadeva. Similarly there are famous Siva temples at Tiruvaiyaru, Kumbhakonam, Sirkali etc. At Tiruchirappalli there is a temple of Matribhutesvara. This city was once a famous centre of Jainism also.

Jnanasambandhar was born on the bank of Kaveri. The famous poet Kamban composed his Tamil *Ramayana* on the bank of Kaveri

The cultural contribution of the South has derived in a very large measure its inspiration from Kaveri.

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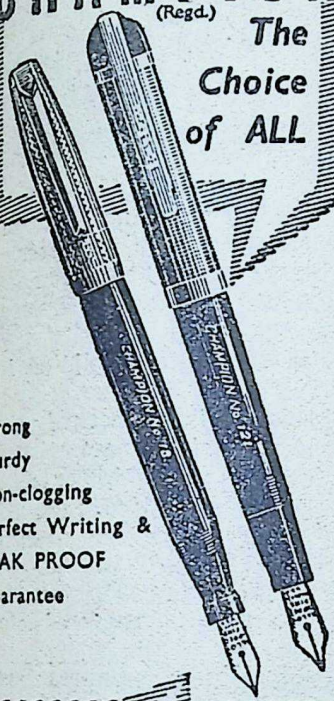

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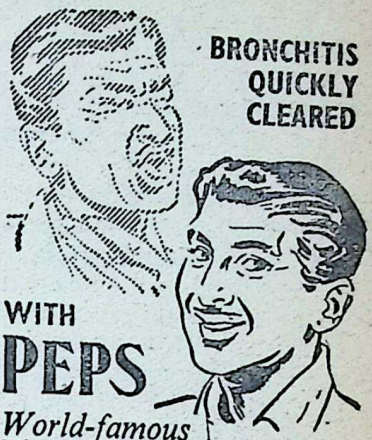

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Our Fortnightly Profile—91

# WALTER NASH

THE Rt. Hon. Walter Nash, Prime Minister of New Zealand, who is currently on a visit to this country fresh from a SEATO meet, is a vigorous septuagenarian born in U.K. in the Worcestershire town, Kidderminster, which three quarters of a century ago, threw out Mr. Stanley Baldwin as a Parliamentary candidate.

Mr. Nash who had distinguished himself during the last Commonwealth Prime Ministers' Conference at London by his informal approach to men and matters is a sort of antipodean Stafford Cripps. Although he took office following Labour Party's victory at the polls as Prime Minister of New Zealand in December last, he has been long an active participant in New Zealand's domestic affairs. He was the brain behind New Zealand's 'New Deal.' Known as an economic wizard, his hand, whether in a financial measure or legislative enactment, has always been noted for its precision, meticulousness and breadth of vision. If today New Zealand is the foremost welfare state in the world, it is largely due to his foresight, industry and consummate skill. He is the father of New Zealand's Social Security Act which he successfully piloted in 193[illegible]. A Santa Claus so far as Great Britain is concerned, he made New Zealand part with food [illegible]her at prices lower than market level in 1947.

Ever since he migrated to New Zealand in 1909 with his wife and first son, Mr. Nash has been in the thick of the political life of his adopted country which he entered as a business man. The political itch in him threw him into the vortex of Labour politics, which, with a solitary exception, was in a hapless state. By his gifts of organisation and industry, Mr. Nash built up the Party, becoming its National Secretary and entering Parliament through it. During the first Labour Government

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which made many great social changes in the pre-War years, was at the centre of the web holding many important portfolios like Finance, Marketing, Social Security, etc. He was Deputy Prime Minister in Mr. Frazer's Government from 1940 to 1949. During later years when Labour was out in the woods, Mr. Nash became, after the death of Mr. Peter Frazer, Leader of the Parliamentary Labour Party.

Mr. Nash has played important roles in international politics too. Before the Second War, he had been a member of the League of Nations Council and represented his country as First Minister in U.S. besides being on the Pacific War Council.

His early rise after a spell of service in a solicitor's firm, from an office-boy to head the accounts section of a Birmingham cycle firm, his self-discovery of talent for figures, his setting-up his own business as wholesale and retail tobacconist, his early business career in New Zealand as publishers' and manufacturers' representative—all make inspiring reading.

Mr. Nash's political preoccupations—he is one of the hardest-working Commonwealth statesmen today—have not prevented him from being a devout Churchman. He has not felt shy of preaching from pulpits—as he did during his last visit to England—and had for many years been on the Executive Council of the Church of England Men's Society of New Zealand.

He and Mrs. Nash, whom he married in 1906—they have two sons—live in their home in the residential industrial area of Lower Hutt in his constituency. A man without hobby, his entire energies are devoted to his work. He has written a book "New Zealand: A Working Democracy."

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# QUESTION BOX

## ANSWERS by K. M. Munshi

### 425

Sri K. P. Gupte, Banaras.

Q: *How did deity-worship originate in India?*

A: Worship of a deity is one of the fundamental necessities of human nature. Without it man cannot develop humility, faith and aspiration nor can he purge his being of egoism. Worship of deities began with human nature. For instance, Russia tries to banish God and elevates Lenin in its place. People congregate in his mausoleum, as in a church with the same reverence with which I or you would go to Kashi Vishveshwar or Somnath.

### 426

Sri T. S. Kodanda Rao, Vijayawada-2.

Q: *What are 'Pancharatra' and 'Vaikhanasa'? If both of them belong to Vaishnavism, where do they differ?*

A: According to Vrddha Gautam (VIII, p. 564), these are two schools of Vaishnavas. The Vaikhanasa calls Vishnu by the names of *Purusha, Achyuta* and *Aniruddha,* while the Pancharatrikas speak of Vishnu as having four *Murtis* or *Vyuhas* viz., Vasudeva, Sankarsana, Pradyumna and Aniruddha.

### 427

Sri G. S. Agarwal, Simla-4.

Q: *We find in Puranas statements to the effect that Gods were in the habit of travelling from one* Loka *to another like* Satyaloka, Suryaloka, *etc. Is it possible that there is some connection between our interplanetary travel of these days and the inter-*Loka *travel of those days? If so, do you really believe our Puranic India was so well progressed?*

A: I do not think that the age in which the Puranas were composed had anything like inter-planetary travel. But

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human imagination is very fertile and it did conceive voyages which modern science is likely to make physically possible.

428

Sri P. Balagopal, Sree Venkateswarapalem, Old Bitragunta P.O.

Q: *If Sita was an* avatar *why could she not have cursed the demon Ravana or for that matter, the cunning Maricha at the first instance without leaving things to her husband or others?*

A: God is omniscient and omnipotent in his Absolute Nature, but when He limits that Nature and descends in human body, He accepts the limitations to which it is subject. As an *avatar,* therefore,—as I conceive it—God only practises the art of human life expressing Beauty, Power, Love, Light or Calm, i.e. one of the fundamental aspirations to its highest possible degree. In Sita, love and the beauty of the soul were embodied in perfect measure.

429

Sri Y. Bhaskara Rao, Vijayawada.

Q: *In what way does the modern Hindu differ from men of other religions?*

A: (i) The scripture of a Hindu is not restricted to a book but is Truth as found in ancient texts as also in experience and particularly by developing *pragna,* a perception unaffected by attachment, wrath and fear.

(ii) A Hindu's concept of God is not exclusive. He sees God in All and All in God and accepts the truth of the saying of Sri Krishna 'Whatever God a man worships, he ultimately comes to Me.'

(iii) A Hindu's ultimate aim is to purge egotism, attachment, wrath and fear from his outlook and thereby shed his human limitations.

(iv) A Hindu has faith that God descends in mortal body to destroy *adharma* and vindicate *dharma,* when the world is lost in materialism and wickedness.

430

Sri A. Agiachary, P.O. Kothagudem (Andhra Pradesh).

Q: *(a) How was the world created according to Indian mythology?*

*(b) How far can we accept the story in the present world?*

A: (a) The Supreme Brahman created the world from Itself beginning with *Akasa.*

(b) Nothing to prevent you from believing it. This perhaps is a truer view of the creation than the changing theories of scientists.

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# 3. UPAKOSA

Somadeva's

KATHA SARIT SAGARA

(SERIAL)

FOR a time Putraka and Patali kept talking together, after which they underwent the ceremony of Gandharva marriage, and enjoyed each other's company for the best part of the night. With great reluctance Putraka took leave of the Princess during the last lap of the night.

The pair continued to meet night after night in the same manner, Putraka departing before day-break. Soon, however, their rendezvous was found out by one of the palace-guards who reported the matter to the king. The king set a woman-spy on to Patali to verify the truth of the report. Finding Putraka asleep one night in the Princess's apartment, the woman-spy cleverly made an identity mark with red lac upon Putraka's garment and left.

When the king learnt from the spy about the visit and the red mark she had made on the garment of the nocturnal visitor, he sent out his officials to search for the visitor. Soon Putraka was located at the old lady's house. The king's messengers hauled him before the king who, upon seeing him, flew into a rage but Putraka did not wait for any further chastisement, for he stepped into his magic shoes and flew into the air. Entering Patali's palace he told her: 'Our secret has been discovered. Your father is very angry with us. Come on, let us escape with the help of these shoes.' Patali agreed and they flew, in each other's arms, away from the city.

*They flew in the air in each other's arms.*

After an aerial journey of some hours, they descended on the banks of the Ganga. Putraka refreshed the fatigued Princess with sweet food and drink provided by his magic vessel.

Greatly impressed with his powers, Patali asked him to found a city there itself and rule from there. Immediately Putraka sketched out with his magic wand a huge city which

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became a reality and furnished it by the same powers with infantry, cavalry, horses and elephants. Its population grew. In course of time he became a great king when he invaded the country of his father-in-law and annexed it. Ultimately he became the ruler of the earth bounded on three sides by the sea. It is this great city and it bears their joint name of Pataliputra where Goddess Lakshmi and Goddess Saraswati dwell together.

Continuing his story Vararuchi said: During my stay with Vyadi and Indradatta at Varsha's place I mastered all the sciences. Once we went out to see the festival of Indra. On that occasion I saw a woman of uncommon beauty. I asked Indradatta who that lady was. He said she was the daughter of Upavarsha and that her name was Upakosa. It appeared that Upakosa too found out through her maids who I was and by her eyes, she disclosed her love for me and as she managed to return to the house with great difficulty, she had taken my soul also! Her face was like the moon, eyes like blue lotus. She was, in short, a second Lakshmi.

I could not sleep that night. When I did so after great difficulty, I had a dream in the early hours of the morning. A divine damsel wearing white garments told me 'Upakosa was your wife in a previous birth. Being a devoted wife she wants to marry you alone. I am Saraswati who lives in your frame and will help in uniting you' and she disappeared.

After waking up I went out encouraged and stood beneath the mango tree near the house of Upakosa. Then one of her maids came out and told me of the great love of Upakosa towards me. I said to her, 'How can I marry Upakosa unless her parents willingly give her to me? Perhaps if you inform them, they might bring about this happy consummation. Please, therefore, help us both by doing so.'

When the maid went and told Upakosa's mother about the mutual love of her daughter with Vararuchi, she informed her husband and Upavarsha too approved of the match. The marriage was fixed and at the bidding of my perceptor, Vyadi went and brought my mother from Kausambi. Upakosa was ceremoniously given to me in marriage and I lived in Pataliputra with my mother and my wife happily.

A co-pupil with me by name Panini was rather dull-witted. Exasperated by him, our preceptor's wife sent him away. He, however, journeyed to the Himalayas and propitiated Lord Siva with severe austerities. As a result of it he obtained from Lord Siva a new grammar. Thereupon Panini returned to

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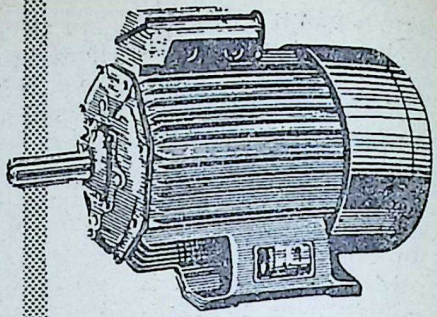

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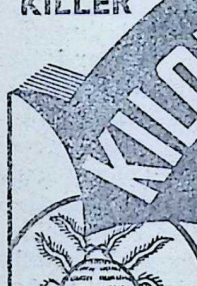

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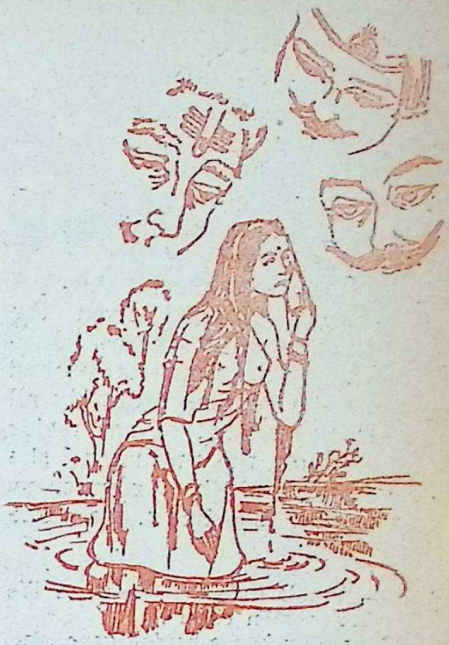
Pataliputra and challenged me to a debate over its supremacy and for seven days the debate went on. While he was at the point of being vanquished by me on the eighth day, a thunder was uttered by Siva in the sky. On account of that, our Aindra Grammar stood vanquished by Panini. Greatly discouraged, I entrusted my wealth and property to a merchant by the name of Hiranyagarbha, and asking him to keep it in custody and look after my people, went to the Himalayas for propitiating Siva with severe austerities.

Greatly anxious about my successful return, my wife Upakosa, during my absence, went daily to the Ganga, bathed and offered prayers to the Lord and strictly observed the vow of chastity.

During the spring season, one day she was on her way to the Ganga. Although she had become wan due to my absence, she was still handsome and people furtively looked at her. On that day the royal priest happened to see her on her way to the river and subsequently the head-magistrate of the place. She was thirdly met by the Minister of State. As ill-luck would have it, all of them became enamoured of Upakosa.

For some reason or other she took a long time for bathing that day and while returning, the Minister stood in her way



*People furtively looked at her.*

and laid hands on her. But she had the presence of mind to tell him, 'Noble sir, I come of a respectable family. You are a respectable official. My husband is away from home. People who see us like this may gossip. I, therefore, suggest you come to my house in the first quarter of the night of the Spring Festival when all the city will be agog.'

She had thus disengaged herself from him and gone a few yards ahead, only to be stopped by the royal priest. Upakosa having met with success in disposing of one scoundrel, gave the royal priest also a similar ap-

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pointment in the second quarter of the same night.

When she went a little further, the head-magistrate of the town stopped her with lustful intent when Upakosa started trembling. Calming herself, she gave a similar appointment for the third watch of the same night to that man and thus got herself released from the clutches of all the three scoundrels. By the time she reached home she sweated profusely all over and related to her maids amidst sobs the encounters she had had and the counter-arrangement she had made. She bewailed:

> **Preferable indeed is death to life for women chaste,**
> **Whose husbands having gone afar,**
> **Become the target of thousand lustful eyes.**

Full of tears and regretting my absence, Upakosa cursed her own beauty and spent the night in fast. That was not all. Next morning when she sent a maid-servant to Hiranyagarbha, the merchant, asking for some money for a religious ceremony, that merchant came to her house and said, 'I can't squander money like this which your husband has deposited with me, but if you are sweet on me—I may consider.'

She trembled at the insinuation. Her mind ran in many directions. She realised that the merchant was a villain and that there was no witness to prove her husband's deposit with him. She perceived the danger and tormented by sorrow, came to a quick decision. She gave him a fourth appointment in the last quarter of the same night which she had assigned to the first three villains. The merchant went away grinning and sent her the money required.

As the day of appointments was nearing, Upakosa busied herself with her plan with grim determination while the city buzzed with mirth. She ordered a large wooden box to be made and prepared a huge quantity of ointment by mixing lamp-black with oil and scented it with musk and other perfumes. She also kept ready four pieces of rags soaked in that inky preparation.

As the day wore out, the Minister of State appeared before Upakosa's house in the first quarter of the night. He was gorgeously attired in a flowing turban with upturned whiskers. As he strode majestically inside, Upakosa did not receive him but said, 'I cannot receive you before you have taken the sacred bath. So go into the bathroom.' The Minister went. He was received there by Upakosa's maids who took him to a dark chamber.

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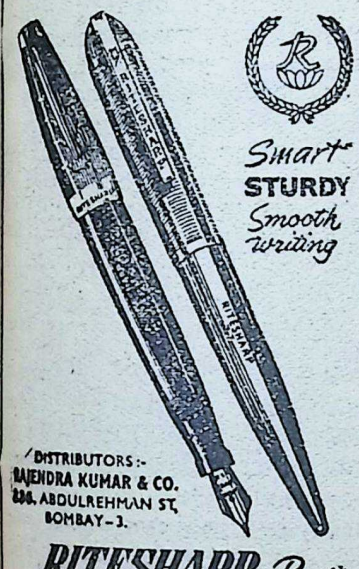


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There they removed his turban, jewels and other garments and gave him one of those pieces of rags soaked in the inky preparation to wear. They also smeared his person all over with that soot preparation. They explained that it was a sacred unguent and continued to rub it warm till the second watch of the night.

At the beginning of the second watch there was a loud knock at the door announcing the royal priest which sent the Minister into jitters. The maids who were helping the Minister said in a tremulous voice, 'You know, the royal priest is a great friend of Vararuchi!' The Minister's jaw fell. The maids suggested that he could, if he liked, creep into the large box and hide himself. The Minister readily agreed and did so when the maids closed the door and fastened the giant lock securely.

The royal priest also was ushered into the dark chamber in a few minutes on the same pretext of sacred bath and he was also given the identical treatment. His garments were stripped and he was given a vigorous rubbing of the lamp-black ointment slowly, till the third watch came.

The magistrate of the town announced himself at the door of the house at which the priest nearly collapsed and the maids bundled him into the same wooden box and bolted it from outside.

A little later, the magistrate also was brought into the dark chamber on the pretext of the holy bath. He was also given a piece of rag to wear and was being coated with the lamp-black vigorously till the last quarter of the night. He too was hustled into the box in like manner.

None of the three inside the box dared to speak to the other although they snuggled against each other.

When at the stroke of the fourth-quarter Hiranyagarbha arrived, Upakosa brought him inside the dark room holding a lamp in her hand. And, within audible distance of the box, she asked the merchant, 'Won't you now give me that money which my husband has deposited with you?' The merchant who was on tenterhooks to meet Upakosa in private replied enthusiastically, 'Of course, I shall give you all the money which your husband has deposited with me.'

Turning towards the teak-wood box Upakosa said, 'O Gods, hear what Hiranyagarbha has said.'

After this she blew out the lamp and like the other people bade the merchant also to take

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sacred bath. He was strip- of his clothes and was given rag to wear and rubbed rm with the dark unguent. ey did so till the rest of the rter.

When the day broke the lds threw the merchant out the house much against his otestation. He ran in that ndition as fast as possible ng the street towards his me. The dogs in the street rted by his bizarre appear-

*Three silhouettes came out of the box.*

ance, went in hot pursuit of him biting him at every step. Thoroughly ashamed and exhausted by his trials, the merchant reached home and, without even calling the servants to help, went straight to the bath-room and started washing himself.

When the sun started rising high in the heavens, Upakosa accompanied by her maid-servants went to the palace of King Nanda and charged Hiranyagarbha with trying to cheat her of the money deposited by her husband. The king summoned the merchant immediately and asked for his explanation. Hiranyagarbha replied 'My Lord, I have none of her husband's money in my possession.'

Upakosa said, 'Your Majesty, I have witnesses and I can produce them. Before my husband

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went, he put our household gods into a box and in the presence of that box this merchant has admitted in his own words about my husband's deposit. Please order that box to be brought here and your Majesty can ask the gods yourself.'

King Nanda became curious and so he ordered the strange witnesses to be produced in court. When the box arrived, Upakosa addressed it, 'O gods that live in this box, tell us in truth what Hiranyagarbha said in your presence about my husband's deposit with him and afterwards go to your own places. If you don't, I shall either burn you, or open the box in the court.'

Hearing those words the villains inside the box started shaking with fear and all of them shouted in one voice 'The merchant admitted in our presence of the deposit of money by her husband.'

On hearing this testimony Hiranyagarbha fell at the king's feet and pleaded guilty. But the king was overcome with curiosity.

With the permission of Upakosa, he ordered the teak-wood box to be opened when the three men were pulled out. The king recognised in those silhouettes his Minister, Priest and Magistrate. The entire assembly burst into laughter.

Asked the king of Upakosa, 'What is all this?'

Upakosa related to the entire assembly the story of how those people persecuted her and how she contrived their punishment.

Everyone praised Upakosa for her presence of mind and wisdom. अचिन्त्यं शीलगुणानां चरितं कुलयोषिताम् । Unthinkable indeed are the lives of respectable women who are veiled by character.

[*To be continued*]

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TAGORE'S *CHITRANGADA*: Translated into English by Birendra Nath Roy. Published by Sribhumi Publishing Co., 79, Harrison Road, Calcutta-9. First Edition, November 1957. Price: Rs. 3/-

READERS of Tagore are aware of *'Chitra'*, an abridged version of the book in English, published by Messrs. Macmillan & Co., Ltd. during the lifetime of the poet in 1914. The present complete translation is intended to be an humble supplement"—a modest claim that may possibly be conceded inasmuch as the interested readers are enabled to obtain complete "Chitrangada" in English. But without in any way doubting the sincerity of the effort to give a 'correct' translation, one wonders why the present translator has preferred to deviate from the prose-poetic manner of Rabindranath which would have been more suitable to maintain the spirit of the original. One may also hesitate to believe that a competent effort has been made "to see that the language did not sound boring to English-speaking readers".

At the same time the translation does convey "in some measure the excellence of Tagore's poetic genius contained in the original." The main reason for this lies in the very idealism and the highly poetic and beautiful conception and presentation of the characters in the original that make for several scenes of intense dramatic interest. It required the visionary poetic genius of Rabindranath to find the inspiration of *'Chitra'* in the vernal beauty of the month of Chaitra and reinterpret the Mahabharata tale, transmute it into something rich and strange, to attempt so daringly to dramatise the moral and spiritual undertones that reveal the secret and innermost anguish of personality in its evolutionary ascent from the physical and the biological stages.

The physical beauty that Chitrangada is made to borrow from Madana and Vasanta on her bitter realisation of her shortcomings when first rebuffed by Arjuna is part of the magic of youth and sex, of adolescent maidenhood invested with the radiant bloom and winning grace that turn a young maiden into a phantom of delight. That is quite normal and natural, as it should be. To realise this triumph of blooming womanhood, a consummation devoutly wished for and simultaneously to experience in this very


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triumph in the defeat of the essential character of womanhood is the pathetic paradox of feminine existence. Ultimately Arjuna finds in Chitrangada that "force of character" which is "the real capital of life". This lofty concept is expressed by Rabindranath in words that are reminiscent of Bhavabhuti in *Uttararamacharita*: "a manifestation of the soul's real nature. . . . even the last phase of life has neither fatigue nor satiety and so its brightness is not spoiled by a constant deposit of dusty layers of what is known as habit.". . . . The drama of *Chitrangada* seeks to interpret this in terms of the symbols of human character and action. It is not quite easy for an ordinary translator to do full justice to the original work of Rabindranath.

—*Prof. B. M. Naik.*

*MERA DHARMA* (in Hindi). By Acharya Priyavarta Vedavachaspati. Published by Prakashan Mandir, Gurukula Kangari Vishwa Vidyalaya, Hardwar. Pp. 394. Price: Rs. 7/-

THE BOOK contains nine speeches delivered by the writer at the annual functions of the Arya Samaj at Lahore and Hardwar. The book is named मेरा धर्म (My Religion) only because the writer himself is a great believer of Vedic religion, as he has mentioned in the introduction.

It is very aptly shown and proved that it is only Vedic religion which can bring a peaceful, happy and morally advanced society and that only Vedic religion can save humanity and raise man to salvation, which is the final goal.

The author advocates that for an all-round advancement in society we must accept the Vedic system. The Vedic religion, on the one hand, gives opportunity to man for spiritual development and enables him, on the other, to live happily and peacefully in this world. For demonstrating this, he has given all the virtues of Vedic religion.

In the society of Vedic religion, women hold excellent and equal position with man. Both cannot remarry. Only persons of inferior status are allowed to do so. Later on, believers of Vedic religion have accepted remarriage for all, for according to Vedic standards many are Shudras. It does accept Varna by birth, but holds that everyone must choose his Varna according to his liking, ability and temperament. Wife has got rights in her husband's property. There is no *purdha* system. Woman can be a public speaker, barrister, commander of an army or president of a nation.

The defects of present-day society are very nicely and rightly criticised. The author is of opinion that Communism is based on materialism, while Varna-organisation is based on spiritual factors. Incidentally, he thinks Communism is better than Capitalism.

Vedic politics accepts the republican form of government and there is every scope for national development in it. Vedic religion says that to be Hindu, it is not essential to accept the Varna organisation for the nation. Plato and H. G. Wells have also suggested that society should be divided into three categories of men that are equivalent to Brahmin, Kshatriya and Vaishya. Dr. G. H. Mees of Holland accepts directly the Varna organisation as the best system. All this proves the vast study of the writer and it shows that he has read much before writing on the subject.

Of course, Vedic religion believes in God, and presents the right type of God-worship. It says that God does not want and is not hungry for your flattery. True God-worship is to behave rightly and to try to acquire the virtues of God.

Vedic religion praises non-violence. It is a great sin to kill a creature, even though it be cow. Cow sacrifice is not found in the Vedas.

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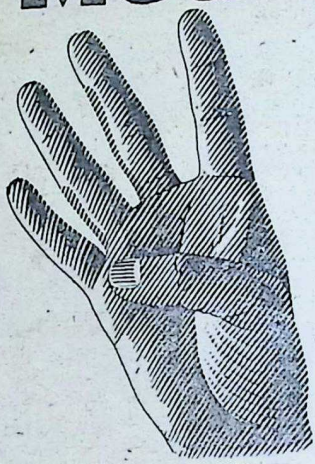

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To kill the creatures to satisfy one's own palate is the greatest sin. But Vedic religion allows a man or a nation to take violent action to protect himself or itself. The chapter on chastity is very important and useful for all, specially the students.

The author tells us that the teachings of the Vedas are the knowledge given by God at the very beginning of man's creation. He says knowledge can be had or given without the language and the language is learnt from the elders. So who can be the teacher of language of the first man or human pair except God?

So far as the style of the author is concerned it is quite impressive and forceful. He has tried his best to make the topics very clear and effective. But there are certain faults and defects of language here and there. For instance the plural of 'stri' is स्त्रियाँ but he has given स्त्रियें and in the same way देवियें, शक्तियें पंक्तियें and कमियें for देवियाँ शक्तियाँ पंक्तियाँ and कमियाँ respectively.

On page 4 he has used व्यक्तित्व as a feminine gender while it is masculine. He has also wrongly used घड़ना for गढ़ना. Sometimes English meaning of a Hindi word is given in brackets just as मानव स्वभाव (human nature). I think it is unnecessary, for if a Hindi reader does not understand व्यक्तित्व how is he expected to understand human nature? And if a reader knows much English and a little Hindi, the book is useless for him.

The great grammatical mistake is to use ने instead of को everywhere which is a Punjabi tendency just as on page 61 यदि धरती के मानव ने कष्टों से छुटकारा पाना है and on page 67 जो कुछ धन-सम्पत्ति हमने कमानी हैं. Everywhere he has written वार for वार and विना for बिना, वारं and वार are the words having quite different meanings.

On the whole the work is quite nice, sincere and useful and worthy of being widely read by all.

—*Prof. C. S. Pande.*

## BOOKS RECEIVED

*THREE MYSTICS.* By T. L. Vaswani. Published by Gita Publishing House, 10 Connaught Road, Poona-1 (India). Price: 50 nP.

*SRI KAMADHENU GANAMRUTHAM*—Part II (in Tamil). By Kesavapalli Sethuramaiah. Translated into English. Published by the author, 93, Great Cotton Road, Tuticorin. Price: Re. 1/-.

*PUSHPAMALA* (in Sanskrit). By S. Subrahmanyam. Published by the author, Divisional Engineer, Southern Rly., Rly. Hospital, Perambur, Madras-23. Price: 25 nP.

*SRI SUDARSANA SATAKAM* (in Sanskrit, with concise Tamil meaning). Edited by S. M. Sundararajacharya. Published by T. R. Srinivasa Iyengar, 35 North Chitra Street, Srirangam. Price: As. 12/-.

*AMBIGARA GANGA* (Folk Songs, in Kannada). By K. R. K. Published by Kavyodaya Prakashana, Vidyashrama, Saraswatipuram, Mysore. Price: Re. 1/-.

*JANAPADA PREMAGEETEGALU* (in Kannada). By K. R. K. Published by Kavyodaya Prakashana, Vidyashrama, Saraswatipuram, Mysore. Price: As. 12/-.

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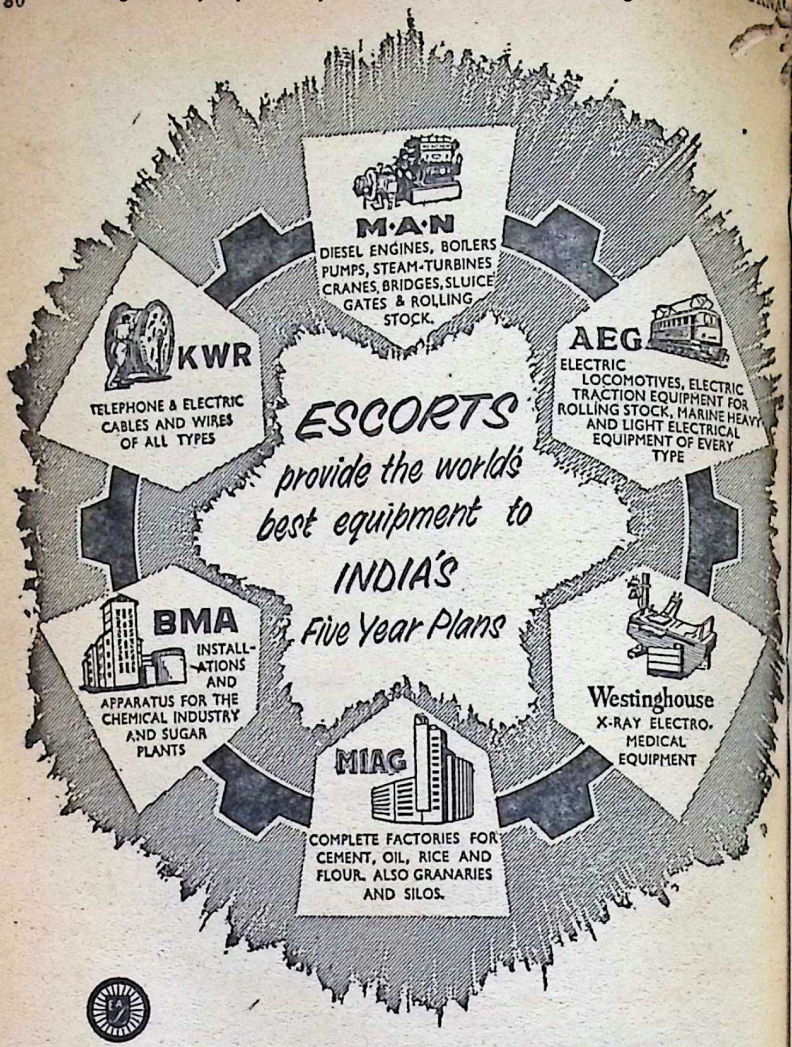


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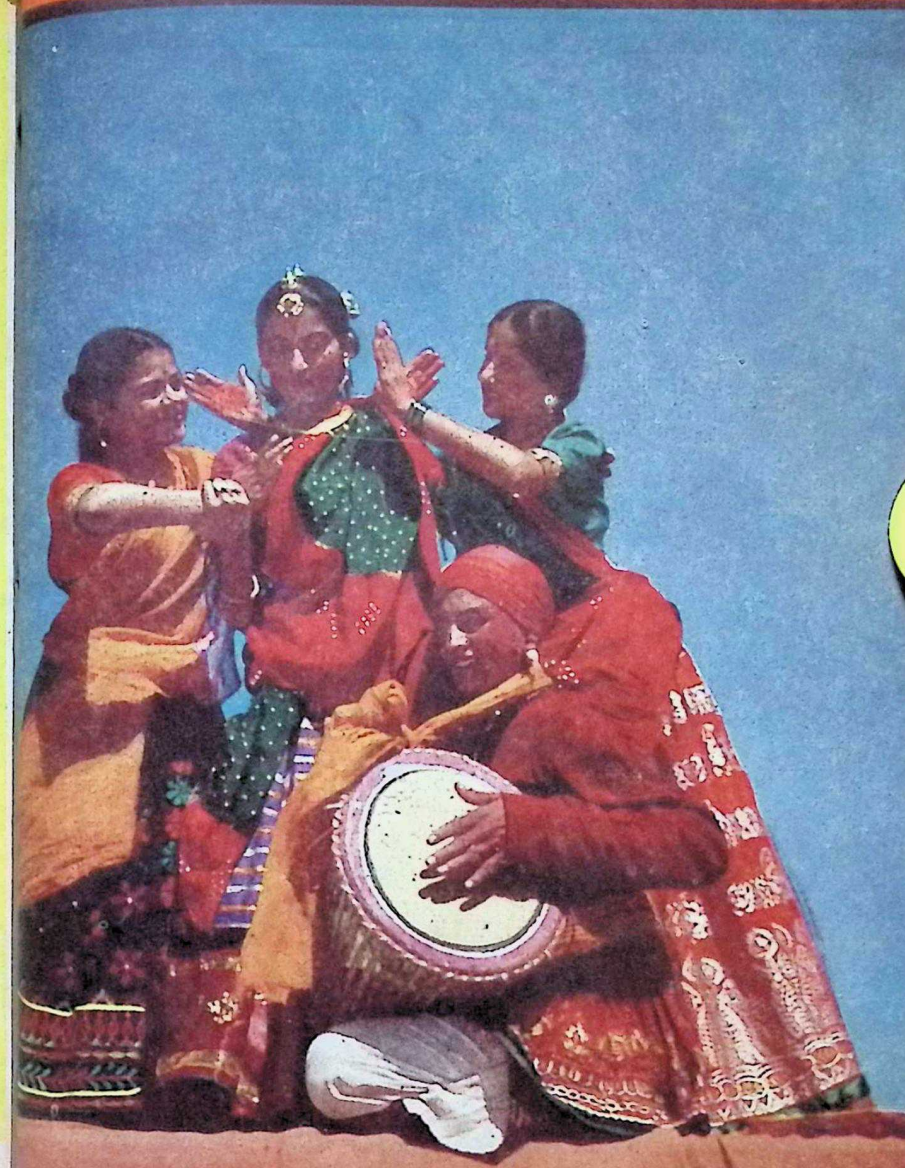

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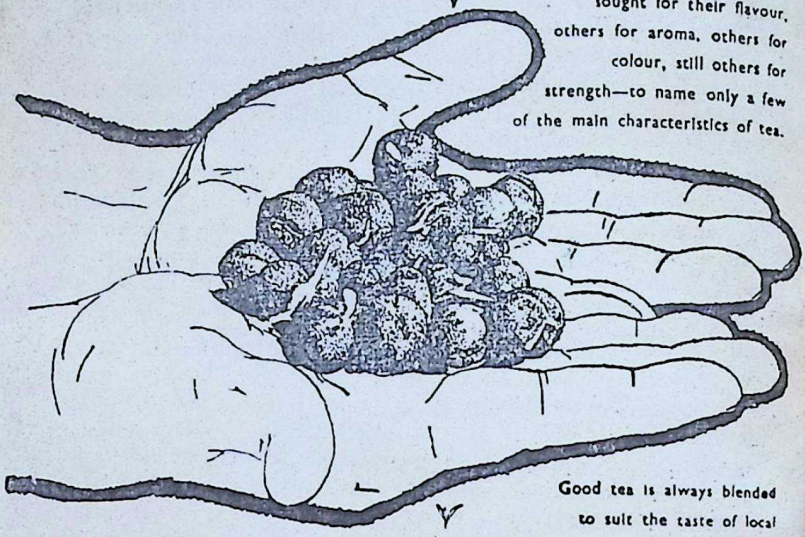

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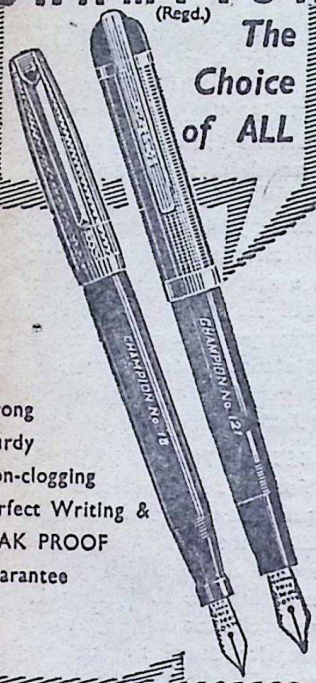


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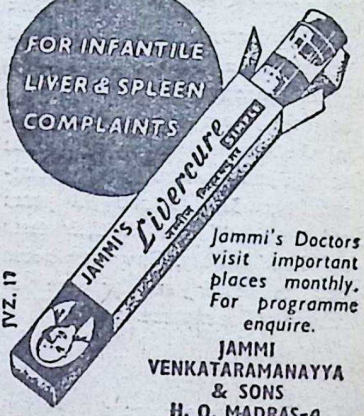


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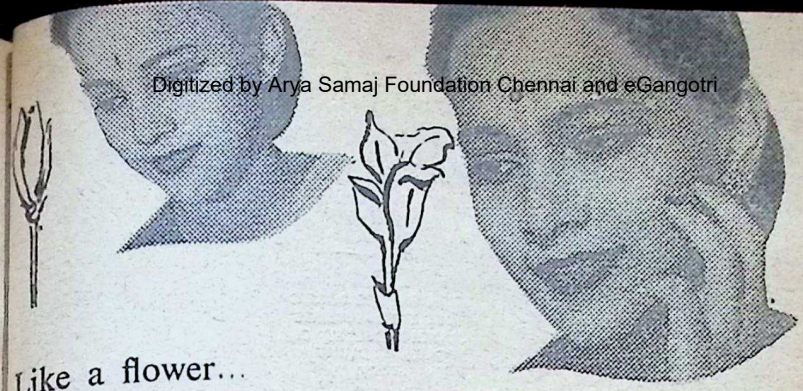

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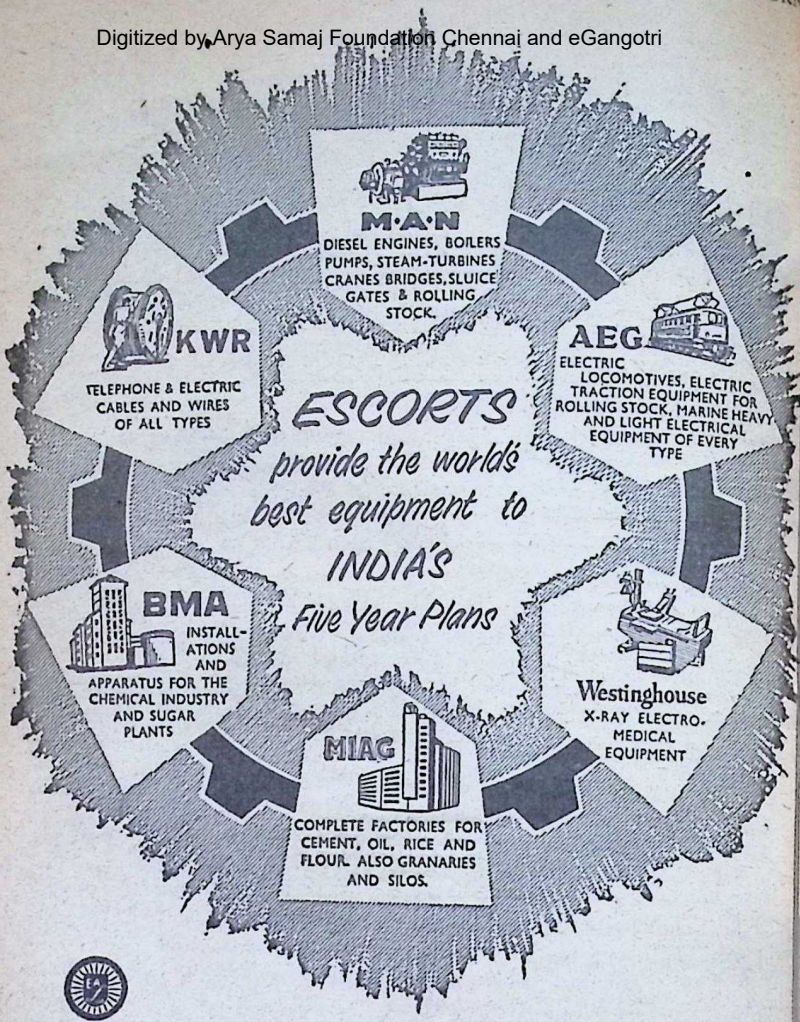


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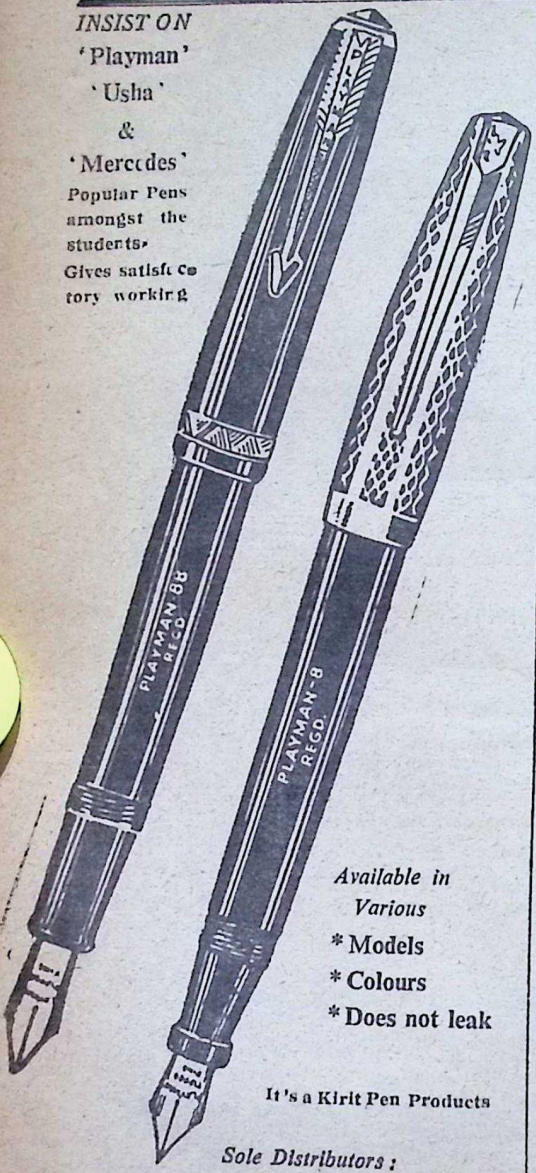


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आ नो भद्राः क्रतवो यन्तु विश्वतः।

*Let noble thoughts come to us from every side*

*—Rigveda*, I-89-i

# BHAVAN'S JOURNAL

## SANSKRIT

यामृषयो मन्त्रकृतो मनीषिणः।
अन्वैछन् देवास्तपसा श्रमेण।
तां देवीं वाचं हविषा यजामहे
सा नो दधातु सुकृतस्य लोके।

Whom the Sages, the Makers of Hyms, the Wise Ones,

And the Gods also, sought with Fervour and with Effort:

Her, the Divine Speech, with this Offering we pray;

May She vouchsafe Welfare unto the World!

**—Taittiriya Brahmana II. 8, 8.**

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Kulapati's Letter
ON
LIFE, LITERATURE & CULTURE

# No. 148

## ★ THE ERA OF RESISTANCE ★ FIRST STAGE ★ LITERATURE AND RELIGION ★ THE PEOPLE

Bharatiya Vidya Bhavan,
New Delhi.
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MY YOUNG FRIEND,

DURING the 300 years, that is between 1,000 A.D. when Mahmud Ghazni ended Ancient India, and 1,300 when the Khalji Sultan of Delhi intensified his wars against the country, India was anything but decadent. In order to find the picture of its vitality, we should turn our gaze from the military defence of the local chiefs in the North to the country as a whole.

• • •

By the end of the 10th Century, Hinduism, with its vigorous cults inculcating the worship of Shiva, Shakti and Vishnu, had absorbed Buddhism; asserted its universal supremacy; reinterpreted its popular doctrines, charging them with high philosophy; and thrown up vast movements of the spirit.

The Brahmanas continued to exercise tremendous influence on the mind and faith of the people. In the main devoted to learning, rituals and worship, they led the renaissance, which can appropriately be called Puranic. Sanskrit, which remained their passport to a semi-divine status and their instrument of unifying the country, continued to be the language of religion, philosophy and sciences; of the courts where learning was lavishly patronised; of the universities where the Shastras were studied and reinterpreted. The Indian kings of the period, whatever their other faults, never failed to promote learning or to honour the learned.

In spite of the destruction of

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Some great shrines and universities in North India, literature in Sanskrit flourished in most parts of India. Whatever of it has come down to us includes *mahakavyas* and *kavyas*, lyrical, didactic, satirical and historical poems; dramas of different varieties; prose romances and *champus*; tales, romantic and didactic; treatises on metrics, poetics and dramaturgy, on politics, mathematics, medicine, astronomy, architecture and philosophy.

It was the age of polymaths: of Kshemendra, Bhoja and Hemachandra. Though Kalidasa's *Raghuvamsa* and *Meghaduta* and Bana's *Kadambari* provided the model for many of the creative works, they tended to be learned rather than living. The fashion of the time required that even epics should be so composed that every word had a double or treble *entendre*. For instance, every verse of the *Dvyasraya-mahakavya* of Hemachandra illustrates rules of grammar as also the history of the Chaulukyas.

Though most of the *kavyas* were second-rate, *Naishadhiya* can stand comparison with the best of them. Kalhana's *Rajatarangini* is the best work on history in Sanskrit. The greatest creative work of the period—Jayadeva's *Gita-Govinda*—in which sound, sense and emotion have been mingled in exquisite harmony and the beauty of words is invested with the intensity of erotic emotions, is a unique poem in the literature of the world, rare and exquisite, though oppressively scintillating.

● ● ●

In the 10th Century the castes were comparatively fluid and reconversion to Hinduism was not impossible. But in this Age the fundamental values of Dharmasastras were readjusted not only to restore continuity and stability to the social order, but to provide defensive ramparts in order to present a solid front to an aggressive alien culture and religion. The dynamic outlook of Medhatithi and *Devalasmriti*, therefore, gave place to a conservative outlook.

During this period, the great Dharmasastra texts—*Mitakshara, Dayabhaga, Smriti-Chandrika* and *Apararka-tika* reinterpreted the regulatory canons of life laid down by the earlier texts. Their authority, as judicial decisions show, held good till yesterday when in parts it was superseded by the amendments of the Hindu Code. *Chaturvarnya*, as envisaged by these texts, was the ideal pattern for society to conform to. Lapses might be many and varied, but provision was made to condone or remedy them by appropriate rituals. These law-texts, universally accepted as authoritative, more than any

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single factor, helped to conserve the social structure and the pattern of conduct in all human relations, which were held traditionally sacrosanct from the days of Manu.

Sanskrit had been placed on a pedestal of scholarship and sanctity, assuming a more learned character. Prakrit and Apabhramsa had receded in the background. Some of the dialects of the regions—*deshabhashas*—thereupon had become the vehicles of the living thought and emotions of the people. This Age saw literary activities in these dialects which laid the foundation of the modern Indian languages and their literature including Marathi, Bengali, Tamil, Kannada and Telugu, as also Old Gujarati, sometimes called the Western Rajasthani, of which modern Gujarati, Jaipuri, Marwari and Malvi are the descendants.

With miraculous adaptability Brahmanas and non-Brahmanas also carried to the masses the vision and the hope of the Epics and Puranas, through the media of these languages. This brought about the later phase of the Puranic Renaissance, which kept alive ancient ideals and traditions through the *deshabhashas*. This movement spread over many parts of the country. To the poets it gave fresh inspiration; to the Pauranika, the reader of the Puranas, a new vocation; to the philosophers, a new outlook; to the village sects, something to live for. It made the glamour of the past, of which the people were already proud, live again. It displaced cumbrous ritual and abstruse doctrine to make way for *bhakti*—devotion—associated with joy, dance and prayer.

Before the rise of Shankaracharya, the Vaishnava mystics and saints, known as Alvars in the South, had invested *bhakti* with the attributes of earthly love. When the *Bhagavata Purana*, one of the literary masterpieces of the world, recreated Sri Krishna as the supremely loveable child, youth, lover—God Himself—*Sri Krishna'stu Bhagwanswayam*, out of the statesman, World Teacher and *Avatar* of the Epic and the earlier Puranas, it was accepted as the gospel of *bhakti* throughout the country.

During this period, *bhakti* received a new emphasis. After 1,000 A.D., Yamunacharya began his apostolic career under the Chola kings. He propagated *prapatti* "Surrender to God." Ramanujacharya, who succeeded him, not only developed the doctrine by providing it with a philosophic background, but raised it to the level of a monotheistic religion. In this *bhakti* school of thought, which challenged the supremacy of the Vedanta of Shankara, living de-

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dication to God became the master idea giving a powerful emotional content to *bhakti*.

When Radha came to be associated with Sri Krishna in the popular imagination, the *bhakti* movement received a still more powerful impetus. About 1150 A.D., Nimbarka founded a new school in Andhradesa, stressing the *bhakti* both of Sri Krishna and Radha. "We worship," he says, "Radha, the daughter of Vrishabhanu, the goddess who joyfully adorns the left lap of the great deity Sri Krishna, as beautiful as Sri Krishna Himself, surrounded by thousands of damsels. She is the one who fulfils all desires." Madhva in Karnatak laid the foundation of a yet more vigorous Vaishnava cult.

These Acharyas were not mere philosopher-saints. They were ardent evangelists, with an inspired sense of their mission. They and their followers travelled from one place of pilgrimage to another; worshipped at holy places or well-known shrines, particularly those associated with Sri Krishna; established contacts, composed philosophic treatises, held discourses and made disciples who wandered throughout countryside, singing the praises of the Lord.

The concept of *bhakti*, to which shape had been given by Sri Krishna in the *Bhagavad Gita*, and by the founders of the Pancharatra doctrines, had already contributed a vital element in the Puranic renaissance. Later, romantic and emotional elements were added to it by the devotional songs of the Alvars, the human appeal of the *Bhagavata* and the glamour of the Radha-Krishna sports of *Gita-Govinda* setting the imagination of the people aglow. Slowly it penetrated, though often unperceived, into the dark undergrowth of frustration which had been taking possession of the Collective Unconscious of the people. Ever a vibrant force, in a hundred and fifty years, it was to blaze forth as the Bhakti Renaissance to give India the raptures of a fresh joy, which enabled her to save her soul.

• • •

We have a fairly reliable picture of the economic condition of Gujarat in the ample materials which are available. Similar conditions are likely to have prevailed in some other parts of the country where the Turkish armies did not operate. The evidence shows that the soil of Gujarat was fertile; its people adventurous, hard-working and well-behaved. Agriculture yielded bountiful harvests; industries flourished; internal trade and maritime commerce was brisk and profitable. In general, the masses in the country lived simply but well, drawing sustenance from a rich soil.

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The middle classes lived in comfort; the upper classes in wealth, plenty and pomp. Important shrines and universities were richly endowed.

By the end of the 13th Century, the textile industry of Gujarat had reached its high watermark; *Baroji* and *Kambayati*, manufactured in Broach and Cambay respectively, are referred to by Marco Polo and Al-Newayri as the outstanding varieties of textile. It was also famous for its tanning and leather industries. "What more shall I tell you," writes the astonished Marco Polo, "You must know in very truth that in this kingdom are made the best and finest leather goods in the world and the most costly."

No less important were its industries of manufacturing *gur* and sugar, and the building industry. The flourishing condition of the latter is evidenced by the large residential quarters in cities like Anahillapataka, Dholka, Cambay and Broach; by the magnificent temples of Somnath, Abu and Modhera; by the forts, the remnants of one of which can still be seen at Dabhoi; by the elaborate step-wells of the period which still survive. The use of iron implements of extreme fineness is also indicated by the exquisite stone carvings.

Trades were organised into guilds with a department of the State to look after them. Broach and Cambay, the two great ports of Gujarat, carried on a large international trade. Idrisi speaks of the residents of Broach as being rich and engaged in trade. "They freely enter upon speculations and distant expeditions. It is a port for vessels coming from China and is also for those of Sind." Spices, dyes, leather goods and textiles formed the principal items of export; and so were locally made perfumes, which had a world-wide demand. Imports comprised gold, silver and other commodities, particularly horses, of which 10,000 are recorded as passing annually through the port of Cambay alone. Prabhasa was also an entrepot and its religious importance invested it with great prominence.

A large part of the overseas trade of Gujarat was controlled by Indians, though merchants of Arabia settled in different parts of the land had also a share in it. Jagadu Shah, a merchant of international renown, is stated to have traded regularly with Persia and transported goods to and fro in his ships. A brisk trade was carried on with Sumatra and Java. The wealth brought from the latter country has passed into a proverb: "He who goes to Java never returns; but if he does, he brings so much wealth that his grand-children's grand-children will not be able to exhaust it."

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Al-Idrisi testifies that Indian merchants were known for justice, good faith, honesty and fidelity to their engagements. Merchants of Lata (South Gujarat) received special encomium from Marco Polo, who says: "I assure you that these Brahmanas are among the best and most trustworthy merchants in the world; for nothing on earth would they tell a lie and all that they say is true."

There is also evidence, though not so complete, of the conditions in other parts of the country. Date and cocoanut trees grew at Sandan and the latter were found in abundance at Saymur. Magadha was rich in rice, and Kalinga produced its best varieties suitable for the royal kitchens. Ginger and cinnamon came from the Pandya kingdom; camphor, from the mountain slopes between Quilon and Madura; cardamom and pepper, from Malabar. Bengal produced spikenard and other spices, ginger, sugar and cotton. The Malaya hills supplied sandal-wood, while from Kashmir came yellow sandal, saffron and grapes. Indigo of a fine quality was produced in Quilon. The Chola-mandala abounded in ivory.

The textile industry also flourished in Vanga, Kalinga, the Chola-mandala and Multan. Malwa provided large quantities of cotton cloth; Malabar manufactured "very beautiful and delicate buckrams," Warangal, fine cotton fabrics and carpets; cotton stuffs with coloured silk threads formed part of the products of Chola-mandala. The temples at Bhuvanesvara, Puri and Konarak testify to the skill of the iron-smiths in manufacturing iron-beams of unwrought iron. The iron-pillar at Dhar is reputed to have been the highest pillar of its kind in the world. Palnad in South India specialised in iron manufactures including arms.

Malabar had important centres of pearl fisheries. Warangal produced diamonds of large size in abundance. At many centres in the country, articles of gold and silver of high artistic value were manufactured, and the art of jewellers had reached a high degree of specialised skill.

Malabar also had international centres of trade, visited by ships from the Persian Gulf, the Arabian Sea as also from South China. Its imports included metals, textiles, fabrics, frankincense, etc. Spices, precious stones, pearls, cloths of silk and gold, and ivory figured among the exports. Horses constituted by far the largest item among the imports. In *Chau Ju-Kua* we find a reference to the Arabs taking their horses to Quilon for trade. The merchants of Quilon and the officials of the Chola government employed in the port have

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been praised for their integrity by the Jewish traveller Benjamin of Tudela.

The pall of the purdah had not yet descended upon the land. Men and women, simply dressed but richly ornamented, moved about freely. Fairs and feasts were held in plenty. Flowers were in general use as personal ornaments. Dance, drama and music, vocal and instrumental, were very popular. So was wrestling and duel. Fights between birds and quails were often staged to popular delight. Large temples, built by kings or the pious rich were community centres where the humbler folk gathered, received instructions, held fairs and festivals; where dramatic performances were held. Apart from Sanskrit dramas, there were also entertainments of a popular variety. Hemachandra tells us that sometimes during such entertainments "even the sophisticated townsmen were impelled to laugh like villagers, at fat men, men with projecting teeth, lame men, hunchbacks, flat-nosed men, men with dishevelled hair; by ash coloured men, by men with buttock-bells, by the musicians of the armpit and the nose, by dancers of the ear and brow, by imitators of the speech of other people."

After the Classical Age, this Age was the most glorious epoch of Indian art, particularly in the spheres of architecture and sculpture, though their traditions had grown up in the earlier period. This was India's great age of temple-building. In several parts of North India, remnants of some of the magnificent temples of the period survive; many of the important ones in the South are still intact. More than anything else, they bear eloquent testimony to the faith and opulence of the times; to the high degree which artistic execution had attained in the country; above all, to the inspiring and conditioning factors in the social and emotional life of the people which nourished such a great art.

At the close of the Age, or perhaps a decade or two later, when the armies of the Turkish and Khalji Sultans overran the country, the creative vitality in terms of plastic art came to an end.

These remains also indicate the vigour of the religious movements which sustained the life of the people. Though the worship of Vishnu was popular among the well-to-do and the intellectual classes, the worship of Shiva and Shakti, more than any other cult, exercised the most active influence and claimed the devotion of the bulk of the people. Most of the great temples of this Age, which survive today, are dedicated to Shiva. Perhaps the shrines of the

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twelve *jyotirlingas*, to the deity, as the guardian deity of the universe, situated in different parts of the country, began to command the veneration of the whole country during this period. Anyway, two of them—the one of Somnath at Prabhas, and the other of Mahakala at Ujjain—were shrines held in such veneration before Mahmud of Ghazni invaded the country. Temples dedicated to Shiva also abounded on the banks of most of the rivers and in villages; for he was the god whom the poor universally loved.

Shiva and Parvati, with their colourful family, entered into the life of the people as devoted lovers, as affectionate parents, as dread destroyers, as the defenders of the righteous. As the destroyers of the demons Tripura and Mahishasura, they were not only the powers who supported the righteous in their crusade against the wicked, but were the presiding deities of conflict, whether of attack or of defence.

Shiva, as the wielder of the mighty trident, therefore, had an unchallenged place in the Indian heart not only in these three centuries but in the preceding and the succeeding centuries as well. His name was a challenging refrain in all heroic appeals. From before the mediaeval period, the warriors generally went to battle with his name on their lips. And they were to do so not only throughout the Era of Resistance, which began with this Age, but even till 1857, when Rani Lakshmibai of Jhansi and her heroic followers, in their fight against the British, courted martyrdom with 'Hara Hara Mahadev' on their lips.

Yours sincerely,

K. M. Munshi

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# Nature of TRUE BHAKTI

**H. H. Jagadguru**
**Sri Shankaracharya of Kanchi**

अङ्कोलं निजबीजसंततिरय-
स्कान्तोपलं सूचिका
साध्वी नैजविभुं लता क्षितिरुहं
सिन्धुः सरिद्वल्लभम् ।

प्राप्नोतीह यथा तथा पशुपतेः
पादारविन्दद्वयं
चेतोवृत्तिरुपेत्य तिष्ठति सदा
सा भक्तिरित्युच्यते ॥

**Real 'bhakti' or devotion is that state when a devotee's mind is unable to bear even a moment's separation from the shelter of God and when even if it is forcibly withdrawn by circumstances from that shelter, it struggles and rushes back and attaches itself to God, like a needle to a magnet.**

IN the above verse in *Sivananda Lahari,* Sri Sankara-Bhagavatpada has vividly explained what real *bhakti* is. The relationship between the devotee and Iswara is explained with reference to five examples. They are: the tree known as *ankola* and its seeds; the lodestone and needle; a chaste woman and her husband; a creeper and a tree and a river and the ocean.

The *ankola* tree *(azhinchil maram* in Tamil) is found in the forest. It is said that when its fruits fall on the ground, the liberated seeds, by some compelling force within, move close to the trunk, gradually climb up and get inseparably attached to the tree. During my travel, I was shown this tree in the forests and I also saw the seeds sticking to it, though I was not able to observe the movement of the seeds. This example is denoted by the words *"ankolam nija beeja-santatih."*

The next example is *ayaskaantopalem soochika. Ayaskaanta* is magnet, *upalam* the

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stone and *soochika* is needle. When the needle is brought near a lodestone, it rushes towards the stone and gets attached to it. Similarly the mind of a devotee rushes towards God and finds a haven there.

The next example is that of a *sadhvee*, a *pativrata* (chaste woman) and her *vibhuh*, husband. The term *vibhuh* for husband is significantly used. The literal meaning of *Vibhuh* is one who pervades everywhere. The idea Sri Adi Sankara conveys is that a true *pativrata* has only the thought of her husband uppermost in her mind whatever object may be in front of her. So also a *bhakta* sees only God in everything around him.

The example of *lata* (creeper) and *kshitiruha* (tree) is given to indicate the mind's frantic efforts to get itself attached to Isvara like a creeper to a tree. As a creeper grows, its shoots sway hither and thither in an attempt to get at something to which it can attach itself. The moment the shoots come into contact with a neighbouring tree, the creeper winds itself around that tree as if hugging it with affection. Even if we detach the creeper from the support of the tree, it will, without much loss of time, get itself attached to the tree. The mind of a devotee is constantly in search of Iswara and the moment He is realised, it attaches itself to Him inseparably.

The last example is that of the *sindhuh* (river) and *saridvallabha* (ocean). A river has a small origin on a mountain. In the initial stage of its course, which can be compared to childhood, the river is noisy, plays about by jumping from one rock to another and is fast. Its speed reflects its anxiety to join the ocean. When near the sea, the river becomes calm and placid. This state can be compared to a woman's humility, shyness and serenity in the presence of her husband. The ocean, being a loving husband, rushes forward to receive the river in his arms. This is how for some distance inland from the mouth of a river, the water is saltish. The restless soul finds serenity when it reaches the proximity of God and finally gets engulfed in that ocean of Supreme Bliss.

Water from the sea evaporates and returns to the earth as rain. The rain-water goes back to the sea in the form of rivers. In that way a circle is completed. The river and the sea, though apparently two, are in reality one. By evaporation the volume of the sea is not reduced; neither is its volume increased by the inflow of river waters. Everything in this universe is created out of Him. He is in everything and everything merges in Him ultimately. He is full and His fullness is not affected either by creation or by

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the merger in Him of created beings.

The human soul, or *Jeevatma,* is restless like a creeper in search of a support to sustain it and eager to rejoin its source like the river. As the *jiva* gets to be more and more proximate to God, it obtains *shanti* or serenity like that which the waters of a river attain near its confluence with the sea. The *bhakta* turned *jnani* sees only Iswara in everything, even as a *pativrata* thinks only of her husband and lord. When the soul finally finds its haven in Paramatman, it unites with Paramatman like a creeper hugging a tree, or a needle flying to a magnet. If, for any reason, it is forcibly detached from Iswara, it becomes restless, struggles and eventually gets back to Iswara.

When our devotion to God is motivated by a desire to secure some earthly benefit, it ceases to be real *bhakti;* it becomes commercial. But when our *bhakti* is for our spiritual elevation, we attain the *shanti* of the river when it is near its lord, the ocean.

The devotee begins his quest for Bliss with devotion to One whom he thinks is outside him. When that devotion is selfless, that is when the quest is a quest of his own real self, the *dvaita bhaava* changes into *advaita bhaava.* He surrenders himself absolutely and unreservedly to the Paramatman and becomes one with that only One. That is the significance of the statement in the verse *"Pasupateh Paadaaravinda dvayam chetovrithir-upetya tishtathi."*

[*From a recent speech.*]

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SCENES from

# Ramacharitamanasa

by Goswami Tulsidas

## Rama Rajya

राम राज बैठे त्रैलोका।
हरषित भये गये सब सोका॥
बयरु न कर काहू सन कोई।
राम प्रताप विषमता खोई।

When Sri Rama sat on the throne, all the three worlds rejoiced. All sorrows vanished. No one bore enmity to another. Due to Sri Rama's glory, all inequalities submerged.

बरनाश्रम निज निज धरम,
निरत वेद पथ लोग।
चलहिं सदा पावहिं सुखहिं,
नहिं भय सोक न रोग॥

People always tread the path chalked out by the Vedas and did their duties according to their *varnashrama* and consequently lived happily. There were neither fear, sorrow, nor sickness in the land.

दैहिक दैविक भौतिक तापा।
राम राज नहिं काहुहि ब्यापा॥
सब नर करहिं परस्पर प्रीती।
चलहिं स्वधर्म निरत श्रुति नीती॥

The word 'Rama-Rajya' is quite common. Mahatma Gandhi used it often in describing his conception of India of the future. But, originally it related to the manner in which Sri Rama ruled the country. A description of it in Tulsidasji's words is given below.

During Sri Rama's rule no one suffered bodily ill-health, misfortune through fate or trouble through evil spirits. All men loved each other, did their own *dharma* and always observed the injunctions of the Vedas.

चारिउ चरन धर्म जग माहीं।
पूरि रहा सपनेहुँ अघ नाहीं॥
राम भगति रत नर अरु नारी।
सकल परम गति के अधिकारी॥

Dharma walked in the land

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with all his four feet*. Sin was not perceptible even in dreams. All men and women were devoted *bhaktas* of Sri Rama and therefore earned the title to Moksha.

अल्प मृत्यु नहिं कवनिउ पीरा।
सब सुन्दर सब बिरुज सरीरा॥
नहिं दरिद्र कोउ दुखी न दीना।
नहिं कोउ अबुध न लच्छनहीना॥

Infant mortality was unknown. No pain of any kind afflicted people. All were comely and healthy. No one was poor, sorrowful, distressed, an ignoramus nor renegade.

सब निरदंभ धरम रत पुनी।
नर अरु नारि चतुर सब गुनी॥
सब गुनज्ञ पंडित सब ज्ञानी।
सब कृतज्ञ नहिं कपट सयानी॥

All men and women were unpretentious, devoted to *dharma,* clever and accomplished. All recognised virtues in others, were learned, wise, grateful and deceitless.

राम राज विहंगेस सुनु,
सचराचर जग माहिं।
कालहिं करम सुभाव गुन,
कृत दुख काहुहि नाहिं॥

"Listen, O, Garuda!" (said Kakabhushundi) "In Rama's realm no being, animate or inanimate, suffered pain born of time, past action, or one's own nature and character."

भूमि सप्तसागर मेखला।
एक भूप रघुपति कोसला॥
भुवन अनेक रोम प्रति जासू।
यह प्रभुता कछु बहुत न तासू॥
सो महिमा जानत प्रभु केरी।
यह बरनत हीनता घनेरी॥
सो महिमा खगेस जिन्ह जानी।
फिरि यह चरित तिनहुँ रति मानी॥

Sri Raghupati ruled, from Kosala, the entire globe encircled by the seven seas. Yet it was no great dominion for him, for in each of his hair dwelt many worlds. This realisation makes the statement of his lordship over this world, really detract from his merits. Yet, lord of birds! he who has understood Sri Rama's greatness delights in these *leelas;* for according to the great *rishis* this right understanding is its own reward.

राम राज कर सुखसंपदा।
बरनि न सकहिं फनीस सारदा॥
सब उदार सब पर उपकारी।
विप्रचरन सेवक नर नारी॥
एक नारिव्रत रत सब झारी।
ते मन बच क्रम पति हितकारी॥

Neither the serpent king nor the Goddess of Learning can describe the happiness and prosperity of Sri Rama's reign. All were generous, all were helpful. Both men and women worshipped the feet of the learned *brahman.* Men observed the *vrata* of monogamy meticulously. And women were devoted to their husbands in thought, word and deed.

*Dharma is usually likened to a bullock *vide* Srimad Bhagavata. The four feet are: *satya, saucha, daya* and *dana.*

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दंड जतिन्ह कर भेद जहँ
नर्तक नृत्य समाज।
जीतहु मनहिं, सुनिय अस,
रामचन्द्र के राज॥

In Sri Rama's realm the stick (*danda*) was held by ascetics alone (there being no occasion for its use by others due to absence of illegalities); *bheda* or difference could only be seen between time and pace among dancing troupe and, the word conquest was applied in the context of the mind alone.

"फूलहिं फरहिं सदा तरु कानन।
रहहिं एक सँग गज पंचानन॥
खग मृग सहज बयरु बिसराई।
सबन्ह परस्पर प्रीति बढ़ाई॥
कूजहिं खग मृग नाना बृंदा।
अभय चरहिं बन करहिं अनंदा॥
शीतल सुरभि पवन बह मंदा।
गुंजत अलि लै चलि मकरंदा॥'

Trees in the forest were always in full bloom and yielded fruits; the lion and elephant lived together in amity; all the beasts and birds forgetting their natural enmity loved one another. The birds sang and beasts moved about fearlessly in groups making the forest an abode of happiness. Cool, fragrant and slow blew the wind to the accompaniment of the humming of bees in search of pollen.

लता बिटप माँगे मधु चवहीं।
मन भावतो धेनु पय स्रवहीं॥
ससि संपन्न सदा रह धरनी।
त्रेता भइ कृतजुग कइ करनी॥
प्रगटी गिरिन्ह बिबिध मनि खानी।
जगदातमा भूप जिय जानी॥

Creepers and trees dropped honey for the asking; the cow showered milk to one's content. The earth was ever full with crops, and made a *Krita yuga* of the *Treta yuga.* Knowing that Sri Rama was the Atman of the entire Universe, the mountains opened their bosoms and yielded myriad gems.

सरिता सकल बहहिं बर बारी।
शीतल अमल स्वादु सुखकारी॥
सागर निज मरजादा रहहीं।
डारहिं रतन तटन्हि नर लहहीं॥
सरसिज संकुल सकल तड़ागा।
अति प्रसन्न दस दिसा बिभागा॥

Cool, clear, delicious, refreshing water flowed in all the rivers. The seas kept within bounds and cast gems on the shore which people gathered. Lotuses in full bloom filled all the tanks and brightened all the ten directions.

बिधु महि पूर मयूखन्हि
रबि तप जेतनहि काज।
माँगे बारिद देहिं जल,
रामचन्द्र के राज॥

The moon bathed Sri Ramachandra's realm in radiance; the sun gave as much warmth as was necessary and the cloud showered as much rain as was desired.

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SCENES from NARAYANEEYAM
of Narayana Bhattadiri

# Childhood of Sri Krishna

अयि सबल! मुरारे! पाणि जानुप्रचारैः
किमपि भवनभागान् भूषयन्तौ भवन्तौ।
चलितचरणकञ्जे मञ्जुमञ्जीरशिञ्जा-
श्रवणकुतुकभाजौ चेरतुश्चारु वेगात्॥

O Killer of Mura! Didst Thou not as a baby, along with Balarama, beautify the home of Nanda by Thy movements on all fours on the floor? When You two started walking, Thou didst so briskly, fascinated by the rhythmic chimes of Thy beautiful anklets.

मृदु मृदु विहसन्तावुन्मिषद्दन्तवन्तौ
वदनपतितकेशौ दृश्यपादाब्जदेशौ।
भुजगलितकरान्तव्यालगत्कङ्कणाङ्कौ
मतिमहरजमुच्चैः पश्यतां विश्वनृणाम्॥

As children, You brothers literally stole the hearts of the entire world by Your beauty. When You softly smiled, Your pearly-white teeth spotlighted Your faces. The curly little hair that fell on Your faces made them look more charming. When people kissed Your feet, the soles of Your feet showed divine marks like *sankha, vajra, ankusha,* etc. Your wrists bore the marks of bracelets falling from higher up in the arm!

अनुसरति जनौघे कौतुकव्याकुलाक्षे
किमपि कृतनिनादं व्याहसन्तौ द्रवन्तौ।
वलितवदनपद्मं पृष्ठतो दत्तदृष्टी
किमिव न विदधाथे कौतुकं वासुदेव!॥

A crowd of people with eagerness fastened on their eyes followed You. As You brothers walked briskly, You laughed merrily and Your prattle fell sweetly on the ears of your followers. Occasionally You looked back at them turning Your lotus faces. O, Vasudeva, what a delight it was to them all!

द्रुतगतिषु पतन्तावुत्थितौलिप्तपङ्कौ
दिवि मुनिभिरपङ्कैः सस्मितं वन्द्यमानौ।
द्रुतमथ जननीभ्यां सानुकम्पं गृहीतौ
मुहुरपि परिरब्धौ द्राग् युवां चुम्बितौ च॥

As You brothers walked hurriedly, both of you fell down on the slippery ground (of a cow-yard). Both of You rose up, smeared all over with mire. At that time spotless sages bowed before You with a smile on

*The sages smiled because they who came to Krishna to emancipate themselves from their mire (sins) found the Emancipators themselves smeared with mire. They wondered how the Divine Brothers put themselves into situations to please Their *bhaktas.*

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*Their mothers clasped them to their bosoms.*

their lips.* Then Your mothers came running and clasping you anxiously to their bosoms, showered kisses on You.

**स्तनकुचभरमङ्के धारयन्ती भवन्तं**
**तरलमति यशोदा स्तन्यदा धन्यधन्या।**
**कपटपशुप! मध्ये मुग्धहासाङ्कुरं ते**
**दशनमुकुलहृद्यं वीक्ष्य वक्त्रं जहर्ष॥**

Overcome by affection, Yashoda placed Thee on her lap and started suckling Thee at her breast which had become full by then. Blessed indeed is Yashoda! O, wily Cow-herd! While being thus fed Thou smiled, which was like a sprout, showing Thy budlike teeth. Seeing Thy happy face Yashoda was transported with joy.

**तदनु चरणचारी दारकैः साकमारा-**
**न्निलयततिषु खेलन् बालचापल्यशाली।**
**भवनशुकबिडालान् वत्सकांश्चानुधावन्**
**कथमपि कृतहासैर्गोपकै र्वारितोऽभूः॥**

After that Thou started walking again. Accompanied by other young cow-herd children, You began playing in Thy neighbours' houses. When Thou, in the manner of children, started chasing domestic pets like parrots, cats and calves, the older cow-herds laughingly restrained Thee with reluctance.

**हलधरसहितस्त्वं यत्र यत्रोपयातो**
**विवशपतिततनेत्रास्तत्र तत्रैव गोप्यः।**
**विगलितगृहकृत्या विस्मृतापत्यभृत्या**
**मुरहर! मुहुरत्यन्ताकुला नित्यमासन्॥**

Oh Killer of Mura! Whenever and wherever Thou, accompanied by the Holder of the Plough (Balarama) went, didst not the cow-herdesses, unable to keep their eyes off Thee, ignoring household activities, forgetting even their children and servants, become always strangely agitated by Thee?

**प्रतिनवनवनीतं गोपिकादत्तमिच्छन्**
**कलपदमुरुगायन् कोमलं क्वापि नृत्यन्।**
**सदययुवतिलोकैरर्पितं सर्पिरश्नन्**
**क्वचन नवविपक्वं दुग्धमप्यापिबस्त्वम्॥**

Longing for the fresh butter given by the cow-herdesses, Thou sangst in the manner of children and sometimes danced too entrancingly! Young cow-herdesses gave Thee, out of unbounded affection, ghee which

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you ate and, sometimes, drank freshly boiled milk which they gave.

मम खलु बलिगेहे याचनं जातमास्ता-
मिह पुनरबलानामग्रतो नैवकुर्वे।
इति विहितमतिः किं देव! सन्त्यज्य याज्ञां
दधिघृतमहरस्त्वं चारुणा चोरणेन॥

"True, that in the past, I had to beg at the home of Maha Bali (The Super-Strong). But here, in the presence of Abalas (women) I shall never beg." Thinking perhaps in this strain that Thou, instead of begging, took up this strange form of theft—stealing curd and ghee!

तव दधिघृतमोषे घोषयोषाजनाना-
मभजत हृदि रोषो नावकाशं न शोकः।
हृदयमपि मुषित्वा हर्षसिन्धौ न्यधास्त्वं
स मम शमय रोगान् वातगेहाधिनाथ॥

But Thy theft of curd and ghee engendered not in the women of Gokula anger or grief, because Thou stole their hearts too and immersed them in the Ocean of Bliss (Will faggots immersed in water catch fire?). O, Guruvayurappa, cure me of my illness.

---

*O,* Kama! *lord of passion, come not near,*
*Tempt not my heart by stirrings of desire;*
*Rememberest thou? Hast thou not any fear*
*of Ishvar's all-destroying eye of fire?*

—Mukunda Mala.

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WHEN people write their autobiographies, they select and record facts reflecting credit on themselves. They either suppress or disguise what is not creditable in their lives. A truthful autobiography will record many evil things which we thought of doing and from which we were saved by the grace of God.

We escape from sins by God's infinite mercy. Were it not for His mercy, the fate of many great and famous men would have been far different.

But while it is true that we can be saved only with His grace, we must not fail in our own effort. Grace is like the wind. It is always blowing over the sea. But the boatman must spread out his sails to catch the wind; else the boat will not move. We must spread out the sails of our hearts and profit by the wind of God's grace.

* * *

There is no difference of high and low among the duties that we should perform in the world. All work is of equal value. Anything that we do should be performed with devotion and the thought of God implanted in our minds. Then, His grace will fill our sails and push us onward. We shall obtain by His grace the means and aids we need for our tasks.

# YOUR OWN MOTHER

"A lamp lit in a house dispels the darkness of ages. Similarly, if the lamp of God's grace is lit, the accumulated sins of many lives will be destroyed and the light of devotion will begin to shine."

"Holy one, people say you have seen God; help us also to see Him." Thus said certain worldly men to Sri Ramakrishna one day.

"If God so wills it, you too will have His *darshan*. But you must also put in some effort. Do you desire I should milk the cow, make the milk into curds, churn the butter and spoonfeed

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you with it?" said Bhagavan smiling.

* * *

When the breeze blows, we do not use a fan. We use it only when there is no breeze. If God's grace is on us, we may stop our effort. Then neither prayer nor meditation is needed. His grace alone is enough. But if the breeze of His grace does not blow, we shall need the fan of our effort.

As long as there is a sense of "I" and "Mine", His grace does not flow freely. If you think highly of yourself, He stands at a distance. When you give up your arrogance, then you set your sail to receive His grace and it will come to you abundantly. Our arrogance impedes the flow of His grace.

* * *

The child rolls in the dirt and heaps dust on its head. That is its nature. But the mother takes delight in washing the baby and making it tidy and enjoying its freshness. To err is natural for men; yet Iswari cleanses men of their sins. We are Her children. There is no need to fear. Love the Mother as your own mother. All your sins will disappear.

My son, do not seek to deceive the Mother. Adore Her. Iswari is a real mother. Indeed it was She who created you and everything else. Love Her as you love your own mother of whom you were born. And you will soon feel the good effect. Your body and mind will shine with lustre. You will have the same joy that a little child has when it lies on its mother's lap and smiles at her loving face.

[From *Sri Ramakrishna Upanishad* by Sri C. Rajagopalachari, published and copyrighted by Sri Ramakrishna Math, Mylapore, Madras-4, who have kindly permitted us to quote.]

*[To be continued]*

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# Maulana Abul Kalam Azad

**"We mourn the passing of a great man, a man of luminous intelligence, a mighty intellect, with an amazing capacity to pierce through a problem to its core."**

*—Jawaharlal Nehru in Parliament.*

ON the 22nd February 1958 India lost another of her distinguished sons. The whole nation mourns the death of Maulana Azad, a great patriot, profound scholar and statesman.

Right from the origin of India's freedom struggle—in every respect a remarkable one in the annals of man's history—till she attained freedom and after, Maulana Abul Kalam Azad had been a centre of hope and consolation for the people as well as his co-workers.

Those were the days of trial and turmoil and India was struggling to escape from the chains of British imperialism. Gandhiji had not come on the scene. There appeared, in that crucial stage, Maulana, with his tall, erect and stately figure, and with eyes that flashed intelligence and inspired awe. And India recognised her First Servant. As early as 1923 Azad had earned his presidentship of the Congress. From that time till his strong hands were disabled by the all-prevailing Death, he with unfailing spirit rowed the nation to a safe shore.

Azad was born in 1888 in Mecca. He got the grand legacy of learning from his parents. After spending his boyhood in Arabia, the home of the Prophet, he with his father, came and

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settled in Calcutta. Though his mother-tongue was Arabic he learnt Urdu from his father. Most of his Arabic and Persion studies were made at Calcutta.

As for his western education, he had not gone to any school or college. As he himself said, he began to study English with the help of a grammar book and dictionary. It was by his sheer industry and perseverance that he became one of the greatest scholars of the twentieth century. In 1905 he went to Egypt and visited the famous Al Azar University. He had stayed in Arabia for some years.

Even at an early age, Maulana Azad became a versatile writer and journalist, and before he was out of his teens, he had edited several journals. In the field of poetry, he attracted the attention of the poets of the age and the great Poet Hali described him as "an old head on young shoulders."

In 1908, when he was twenty, his mind began to undergo rapid changes due to the political state of affairs in India. In the early stages of India's freedom movement, Muslim sympathy was with the Crown. Appalled by this state, young Azad decided to work a revolution among his co-religionists, and towards that end, he started *Al Hilal* in 1912. This journal acquired such a name and influence by its fearless criticism of the British that the Government forfeited its

Sri K. M. Munshi's broadcast from A.I.R., Bombay on 22-2-58.

With the rest of the country, I mourn the sudden and unexpected demise of Maulana Sahib. A giant has fallen. A profound scholar, a great patriot and a veteran statesman, for over 40 years he had been one of the great men who, in association with Mahatma Gandhi, built up the Congress and with it the nation and the structure of its freedom.

After the death of Dr. Ansari, he was the most outstanding Muslim whom no provocation and no pressure could deflect from the straight path of nationalism. Maulana Sahib became the symbol of Hindu-Muslim unity enjoying in a large measure the confidence of both the communities even on trying occasions. On matters which touched communal interests, his approval was considered by the Congress and the country as the touchstone of nationalism. Since 1946 he also brought his mature wisdom to bear upon every public question with which the nation, the Congress and the Government of India were faced. Panditji bearing the heavy burden of his responsibility is sure to find the loss irreparable, for Maulana Sahib's sage advice and patient wisdom, I fear, are irreplaceable. But it has been God's Will and we have cheerfully to submit to it.

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security and demanded a heavy fresh security and interned him.

Azad first met Gandhiji as early in 1920 and till the last day of the Mahatma, Maulana Azad had been a tower of strength to him. It was with his association that Gandhiji first conceived the idea of non-co-operation. Gandhiji remarked about Azad thus, "In the knowledge of Islam he is surpassed by no one. He is a profound Arabic scholar. His nationalism is as robust as his faith in Islam".

Azad became the president of the Congress at the age of 35. He considered his imprisonment as a blessing in disguise and wrote *Tazkira*, a volume of personal reminiscences. Even after his release from the prison he continued his political activities with undimmed spirit. From the Khilafat Movement Azad was in the centre of every movement launched by the Mahatma. At his conviction for participation in the Khilafat Movement he made before the Court a statement which was hailed as "an eloquent thesis giving the Maulana's views on Khilafat and Nationalism." His historical knowledge, his incisive argument and his determinism were all revealed in that statement.

Maulana Azad laboured for years to heal the breach between Muslim and Hindu communities and his contribution in this direction was great.

Azad viewed religion with a liberal eye. Though he came of a long line of ancestors who were theologians, he set himself free from the effects of the old tradition and orthodoxy and adopted a critical method of approach to the various religious problems. He promulgated a new *Ilm-e-kalam*—a new method of rational interpretation of Islamic teaching. Even during the internment he used to go to the mosque. He has translated the *Quaran.*

Although he had met with strong protest from the Muslim world in his liberal ideas of Islam, his personality was so great that they could not persist in it for long. Gradually the Muslim divines cooled down themselves, and they even resolved to appoint him the Imam —supreme spiritual head—for all India, but he respectfully declined. It was a great piece of renunciation.

Maulana is dead; but his memory will ever live in the heart of Indians—those whom he loved and those for whom he laboured.

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# throbbing human hearts

Jairamdas Doulatram

THE people of the hills of Assam are known as tribes or tribals of Assam. The words 'tribes' and 'tribals' have certain unpleasant associations. So, I would very much like that we should call these people of the hills by the term 'hillmen' or 'hill people' or 'highlanders' as they are termed in other countries which also have regions of a high altitude. Many of these so-called tribes or tribals have been using among themselves their own linguistic equivalents for 'hillmen'. By giving up the use of a growingly unpopular designation, we will have taken a step towards winning their goodwill.

The hill people are divided into different sections, determined largely by the region they occupy or the range of hills they inhabit. The Khasis are a class by themselves and quite distinct from other hill people. Some historians trace their links with south-east Asia. The sub-Himalayan hillmen of the north as also the sub-Patkoi hillmen to the east may not have come either from Tibet or Burma, but may be largely indigenous. This is a very interesting subject for research.

The people in the present villages have been moving in the course of centuries from one part of their region to another for various reasons. This move is generally away from the higher ranges to the lower. Considerations of human food and security are the main causes of these migrations.

The hill people must not be regarded as living curios in which curators of museums or students of anthropology are interested. The hill people are throbbing human hearts, pulsating with the same feelings and sentiments as any other part of our nation. Their life is simple and undeveloped but basically they face the same problems of life and express the same emotions as the rest of us.

We must not be misled by external differences. Some of them put on little of dress,

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*A Khasi dance for fertility.*

others are fully dressed and some specialise in the display of colour which dazzles the eyes of the man from the plains. I have seen or known of hill people whose only cover for the body, such as they use, is made of skin, cane, bark, bamboo and even wood. But these as well as those others who wear some cloth or completely cover the body have qualities which many of us may well copy. They are hospitable, obliging, cheerful, free-spirited and far more at peace with each other than those of us, who live as members of a highly complicated society.

We hear of raids and of killings and even of head-hunting. But these crimes are rare. Offences affecting the person and property of the neighbour are far less numerous in the hills than in the big cities of our country. I have been surprised at the patience with which they would allow a wrong done by a neighbour or a neighbouring village to remain unredressed for a long period, sometimes for several years. It would come up to the officials for justice when they become available. Taking the law into one's own hands is an unusual occurrence.

The economic condition of most of the hill people is not at all good. The terrain in which they live has led them to practise what is known as the *jhooming* method of cultivation. They fell and burn the tree growth and scatter the seeds. They shift to a new field every few years, keeping the

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old one fallow for a period. The cycle of fallow is becoming shorter and shorter. This is a danger-signal which we can ignore only at our peril. Terrace cultivation, horticulture, scientific "jhooming", afforestation are the remedies. The problem is vast. There is shortage of food.

Today in a majority of the hills, vegetables, fruits and fat hardly enter into the diet of the people. These deficiencies lead to certain diseases. Hence the urgency of agricultural reform. The use of the tree and forest produce has yet to be properly taught to the hill people. When we do it, their economic condition would rapidly improve and cottage and forest industries would transform their life.

The social organisation of the hill people has a great lesson for us. Time has not much weakened its framework. Certain influences are undermining it but it still stands unshaken. This social cohesiveness has enabled the hill villages to enjoy a large measure of security, autonomy and well-ordered social relationship. The sexual morality of most of the hill people is high. Illicit intimacies after wedlock are a rarity and cannot long continue without society ending them. Pre-marital relationships, where they occur, must end in a speedy marriage or terminate with a penalty.

I have been greatly struck by the hill people's deep-seated instinct for art. They create an article of use and beauty from almost any material round about them. Their designs—sometimes crude, sometimes exquisite—indicate only different stages of progress. Their dances are a feast of colour and movement.

There is, I find, the greatest possible misunderstanding in regard to the religious views of the hill people. I have been making a special study of this aspect of their life. It is wrong to call them animists as some European writers have done. We must probe more assidu-

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ously into their real beliefs. Even the most backward among them have also faith in a Supreme Being. The only difference is that the rest of us have developed that belief, given it a fuller content and made our relationship to the Supreme Being more intimate and constant.

The Sherdukpens in the Se La Sub-Agency call the Supreme Being Chamba Sangyat. The Daflas or Bengnis call Him Yulo-Oyu. The Akas or Hrusso call Him Zuthathao. Mijis call Him Shuzung-Noi and so has each section of hill people its own name for God. According to all these God is everywhere. He is above all and is the Mightiest. He knows everything. He wishes us well and wants us to do the right thing and does not want us to do the wrong thing.

At their annual worship, the Sherdukpens offer flowers. But these must be collected by six boys, unanimously testified by the whole village as boys of good character, whose sexual life is known to be pure. They wash themselves, put on new clothes and go with the priest to collect flowers for God's worship. Even the priest himself must not touch the flowers and as the boys pick the flowers the priest chants to God "We are taking these flowers not to decorate our bodies but as our offering to Thee." What a beautiful religious custom!

Our hill people are a fascinating subject of study. Patience, sympathy and an open mind are the requisites for such study. Those who thus study them will themselves be the gainers.

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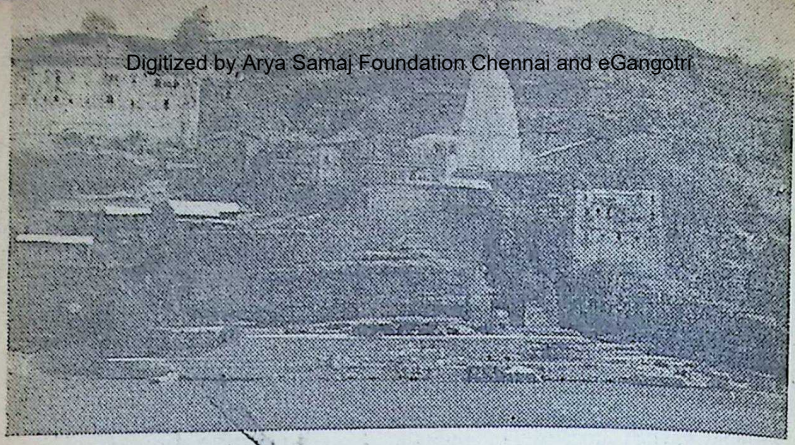

*A picturesque scene from the middle of river Narmada showing the Mandhata Island, the bathing ghats and the shrine of Omkareshwar.*
*(Photo:* Sri E. S. Mahalingam)

**Immortal India—92**

J. H DAVE

# NARMADA

NARMADA is one of the biggest rivers of India and in length and importance it is classed along with Ganga and Godavari. It starts from the Amarkantaka Hill in 22° 41' north and 81° 48' east. It flows for a distance of 801 miles and ultimately meets the Bay of Cambay near Broach. This river is not specifically mentioned in the Vedas. But it is very frequently mentioned in the *Mahabharata,* and the *Matsya, Padma, Kurma* and *Skanda* Puranas. According to one view Narmada and Rewa are different rivers. Narmada starts from the Mekala mountain which is a part of the Riksha Parvata while Rewa starts from Amarakantaka in the Vindhyas. According to *Amara Kosa,* Narmada is the same as Rewa and is also called Somodbhava and Mekala-Kanyaka. The *Satapathabrahmana* mentions one Revottaras. Whether Narmada and Rewa are one or different in their origin, one starting from Amarakantaka and the other from Mekala, both the streams merge into one and are indiscriminately described both as Rewa and Narmada. Amarakantaka is a hill about 3,000 ft. high and it is stated that at the source of Narmada, there are 10 crores of Tirthas. It is further stated that on the

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two banks of Narmada, the main Tirthas are as many as 400.

Narmada has been described as the best among the rivers, she having issued from the body of Rudra. It is said she is capable of purifying all creatures and even immoveables. River Ganga is said to be holy at Kanakhala, river Saraswati is similarly holy at Kurukshetra; while Narmada, whether she is flowing from a village or a forest, is said to be holy at all places. The water of river Saraswati is said to purify a person in ten days, that of river Yamuna in seven days, while the water of river Ganga purifies a person immediately; but in the case of river Narmada a mere sight of the river even without a bath or a sip of her water is said to be purifying. Amarakantaka is described as part and parcel of the Kalinga country. Numerous sages have performed penance on her banks. Many perform the Parikramana of the river from its source to its Sangama with the sea. A self-controlled person who takes a bath in Narmada and fasts for one night is said to liberate his one hundred ancestors. She is stated to be 100 yojanas in length and 2 yojanas broad. Narmada is also called the daughter of the *pitris,* and *sraddhas* performed on her banks are said to yield inexhaustible results. River Narmada is specially invoked for the cure of serpent-bites. The source of river Narmada on the Amarakantaka hill is also known for religious suicide. Those who voluntarily enter fire or water or fast unto death at this place are said to have liberated themselves. The tank from which the river issues at Amarakantaka is surrounded by several temples. The rivers Narmada, Sone and Mahanadi, all the three of them have their source on the Plateau of Amarakantaka which has been a place of pilgrimage since time immemorial.

Narmada is called Namedos by Ptolemy and Namnados by the Periplus. Between Amarakantaka and Broach, the *Agni, Kurma* and *Skanda* Puranas state that there are 60 crores and 60 thousand Tirthas but *Skanda* adds that in this Kali Yuga there are very few pratyaksha thirthas as men in this age are losing their spiritual strength.

It is said that Siva was once practising penance along with Uma on the Riksha Mountain. Strenuous penance caused perspiration in the body of Siva from the moisture of which arose this river overflowing from this hill. The stream assumed the form of a lady and propitiated Siva. Siva blessed her by stating that she would be holy and inexhaustible. It is for this reason that river Narmada is known by the name of Rudra-Kanya and Ayonija. Another reason is that

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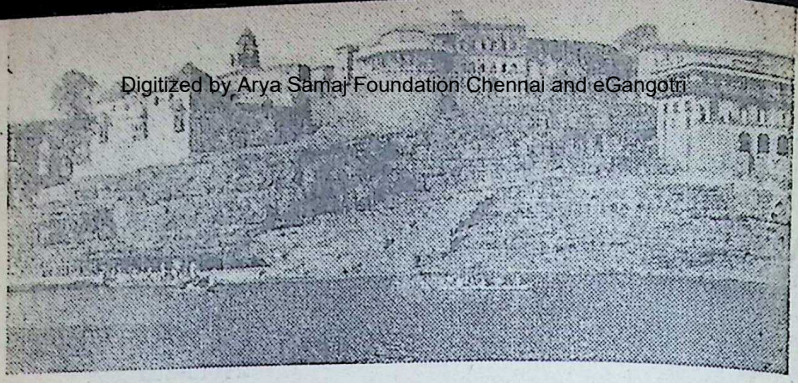

*The southern banks of river Narmada at Omkareshwar.*
(*Photo:* Sri E. S. Mahalingam)

this river born of the moisture of the perspiration of Siva assumed the form of a virgin and she deluded and ensnared by her excessively good looks, Gods and demons alike. They began to move after her. Siva stated that only the strong and the lustrous among them would be able to have her. The Gods and the demons were moving after this virgin and the moment they came near her she used to disappear. She was seen by them in a variety of forms and none could catch her. Her movements gave delight to Siva and it is said that she was called Narmada for this reason. Finally she came near Siva and those who were after her had to retire. Ultimately Siva gave this virgin in marriage to the Ocean. This river is called Reva as she makes a lot of noise or as she hops. The word Amarakantaka is explained in this way "'Amaras" means Gods and "Kata" means body. Narmada smilingly danced on the body of the Gods. This mountain from which Narmada arose was surrounded by the bodies of Gods and is therefore called Amarakantaka. Rivers Kapila, Visalya, Erandi, Ikshu Nadi and Kaveri merge into river Narmada. After issuing from its source at Amarakantaka, Narmada first falls at Kapiladhara in a descent of about 70 to 80 feet. Thereafter it passes from the rugged hills of Mandla. Near Jabalpur it makes a narrow loop and has a fall of 30 feet called Dhuvandhar. It then moves through the rocks of marble and flows in the western direction in the Narmada Valley between the Vindhya and the Satpura ranges. Many parts of the hills near the banks are covered with dense forests. The Narmada Valley forms a fertile basin of alluvial land. The last 170 miles of the river are flowing through the State of Bombay. Near Broach at the mouth of the river, this river becomes 17 miles broad. The tributaries of

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the river are Banjar in Mandla, Sher and Shakkar in Narsinghpur; Tava, Ganjal and Chota Tava in Hoshangabad Districts and Hiran in Jabalpur District. Among the well-known spots on this river are Bheraghat, Omkara Mandhatha, Barwani, Karnali, Sukla Tirtha, Broach etc. About seven miles from Mortakka, in the island of Mandhata on the bank of river Narmada is situated the famous temple of Omkaranatha which is worshipped as one of the 12 Jyotirlingas of Siva. It is stated that Emperor Mandhata of the Solar race in the Satya Yuga worshipped Siva at this place. The island Mandhata is situated between rivers Narmada and Kaveri. This place is also known as Sivapuri. On the full moon day of Kartika every year there is a religious festival here. Legend says that there were two Sivalingas here, one of Omkareswara and the other of Amareswara. River Narmada is famous for the Banas of God Sankara. As a matter of fact, it is stated that there are as many Banas of Sankara in river Narmada as there are Kankaras or stones. Within a few miles from Omkaranatha one gets in river Narmada Banas of Siva with signs of three eyes and a sacred thread. They are usually styled as Narmadeswara. Chandod and Karnali are places of pilgrimage. Near Chandod is the Or-sangam. River Or meets Narmada. It is stated that Sukadeva, son of Vyasa, when he was just a child, renounced the world. Vyasa, his father, ran after him to persuade him to come back. It is said that Vyasa performed penance near Chandod while Sukadeva was on the other bank. There is a temple of Vyasa about eight miles from Chandod in an island in Narmada. Nearby is the town of Berkal which was famous for Samvedi Brahmins. In the south of Vyasa, there is a temple of Sukadeva Mahadeva and about 4 miles from Vyasa is the temple of Anasuya. On the other side is the town of Karnali which is well known for learned Vaidik Nagara Brahmins and Sanyasins. Further on, there is a temple of Kumbheswara Mahadeva and the temple of Saturn and people afflicted with the small and big Panoti of Saturn come here to propitiate Sani. Further east there is a temple of Surpanesvara, in the midst of a jungle, on the north bank of river Narmada. It is said by the Bhil population here that in this locality is sometimes seen the old Asvatthama of the Mahabharata fame who is considered as one of the immortals. They add that as a jewel from his head was taken away to appease Draupadi whose sons he had killed when in sleep, bees are hovering over the wounded

(*Continued on page 51*)

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# Kautilyan CONCEPTION OF NEUTRALITY

C. V. Ramachandra Rao

'NEUTRALITY' is a word of common occurrence today and we know that 'dynamic neutrality' is the State policy of our country. To us, Indians, however, the policy or attitude of neutrality is no new conception; it is as old as the Mauryas (i.e., the fourth century B.C.).

In Europe the doctrine of neutrality was not developed until after the eighteenth century and all European and American scholars on International Law, such as Lawrence and Oppenheim are at one in asserting that the nations of classical antiquity could not have been conversant with 'neutrality' as a legal institution.

Lawrence went further and asserted that the nations of classical antiquity had "no name to signify by what we mean by neutrality".

This assertion cannot be applied to India, especially after Kautilya's *Arthasastra* was recovered and published in 1909.

Kautilya speaks of 'Udasina' or a neutral king as one of the twelve primary kings that constitute a 'Mandala'[1] or circle of States. He defines Udasina or a neutral king as one "situated beyond the territory of any of the above kings (i.e. constituting a 'Mandala') and who is very powerful and capable of helping the enemy, the conqueror, and the Madhyama (the intermediary) king together or individually, or of resisting either of them individually".[2] Thus the 'Udasina' is the strongest power in the neighbourhood, which normally can rely on its own strength and need not enter into any diplomatic relationship

1. 'Mandala' or a circle of States constitutes of twelve primary kings:—1. The Vijigishu, or the conqueror, 2. Ari, the enemy, 3. Mitra, the friend of the Vijigishu, 4. Arimitra, the friend of the enemy, 5. Mitra-Mitra, the friend's friend, 6. Arimitra-mitra, the friend's friend of the enemy, 7. Parshnigraha, a rearward enemy, 8. Akranda, a rearward friend, 9. Parshnigrahasara, friend of the rearward enemy, 10. Akrandasara, friend of the rearward friend. 11. Madhyama, the intermediary and 12. Udasina or the neutral.

2. Book VI—Ch. II-261. (Syamasastri's translation).

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with the neighbouring powers for its preservation.

Kautilya also mentions 'Udasina'[2] or 'neutrality' as one of the six forms of State policy,[3] of which the source is the circle of States; and explaining the conditions under which the six forms of State policy can be implemented, he says that a king may observe neutrality when he thinks "that neither is my enemy strong enough to destroy my works, nor am I his, or if he comes to fight with me like a dog with a boar, I can increase his afflictions without incurring any loss of my own works."[4] Other circumstances under which a king shall observe neutrality are when he thinks "no enemy can hurt me nor am I strong enough to destroy my enemy;"[5] or "when either in peace or war, a king finds neither loss to his enemy nor gain to himself, he should, though superior, observe neutrality".[6] This is of course a *sui generis* conception of neutrality and differs from the modern connotation of the word.

Kautilya speaks of three aspects of neutrality—the 'Sthana' (keeping quiet), the 'Asana' (withdrawal from hostility) and 'Upekshana' (negligence). Though there is a subtle difference between each of these three aspects, Kautilya says that they are to be treated as synonymous with 'Asana' or neutrality. Keeping quiet, maintaining a particular kind of policy is 'Sthana'; withdrawal from hostile actions for the sake of one's own interest is 'Asana'; and taking no steps against an enemy is 'Upekshana.' Kautilya devotes a complete chapter[7] to describe the conditions under which neutrality is to be observed after proclaiming war or after concluding a treaty of peace. He lays down a scheme of conquest, which is first to seize the enemy's territory and then that of the 'Madhyama' and of the 'Udasina.'

Though there is mention of Udasina (meaning neutral) in *Rigveda* (X. 97, 12) and the *Atharva Veda* (IV, 9, 4), the conception was for the first time clearly defined by Kautilya through his incorporation of it as one of the six forms of State policy. The word also occurs in *Bhagavad Gita*,[8] and it is interesting to note that Sankara in his commentary explains Udasina as one who does not lean

3. Peace (Sandhi), war (Vigraha), observance of neutrality (Asana), marching (Yana), alliance (Samsraya) and making peace with one and waging war with another (Dvaidhibhava) are the six forms of State policy.
4. Book VII—Ch. I.—266.
5. Book VII—Ch. I—263.
6. Book VII—Ch. III—269.
7. Book VII—Ch. IV.
8. Bhagavad Gita—VI. 9.

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towards either side, as distinguished from the Madhyama who wishes for the welfare of either of the contending parties.

We could not expect from Kautilya a theory of neutral rights or duties, as it is found in the International Law of the present day; for, all forms of State policy were aimed at strengthening the State and the ruler, with no regard to moral obligations or humanitarian considerations. This is evident from the elaborate directions of military campaigns laid down in the *Arthasastra,* which do not take into account any humanitarian rules of warfare. They recommend without scruple any means, fair or foul, that may bring success against the enemy. The game of power-politics lowered the tone of state-craft and imparted to it a Machiavellian tinge.

Nor are we justified in supposing that the ancient Hindu rulers followed in actual life the dictates of Kautilya's *Arthasastra,* setting aside all moral and humanitarian considerations. But we should remember that Kautilya professed what modern States condemn in theory but actually put into practice. There was hardly a conflict between two States, from the American War of Independence to the Second World War, when the belligerent States respected the rights of a neutral State.

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*A teacher can never truly teach unless he is still learning himself. A lamp can never light another lamp unless it continues to burn its own flame.*

**—Rabindranath Tagore.**

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# HOLI ☆☆☆☆☆☆☆☆☆ the HINDU FESTIVAL of SPRING

A. P. Chandrasekharan

HOLI which falls on the 5th of this month is one of the notable Hindu festivals celebrated with great eclat and rejoicing by the people in India throughout the centuries. It is marked by fun and frolic, mirth and merriment and this festival heralds the advent of Spring and the harvesting season alike. The festival of Holi commemorates the victory of theism over atheism, justice and righteousness over the dark, brutal and evil forces in the world.

Some of the common practices of hoary antiquity such as the anointing of the body and putting on silken garments with the advent of Spring, together with the peculiarities associated with the worship of the God of Love, and above all, its special affiliation with the Krishna cult have led this festive occasion to become extremely popular with the Hindus in general throughout the land.

In the South the festival is known as Kama Dahan (Burning of Love God) while in Maharashtra it is called Shimga and in Bengal as Dol-jatra or Dol Purnima. Young and old set out on the morning of the Holi day in groups smearing the faces of their friends and relatives with bright coloured water or powder. In the moonlit night (the festival falls on the full-moon day of Falgun) groups of villagers stage popular Radha-Krishna folk dances.

Like other Hindu festivals, interesting legends are associated with the Holi festival. According to mythology, the word Holi is derived from Holika, the name of the sister* of Hiranyakashipu, a demon-king. An egoist, the king claiming his supremacy over nature denied the existence of the Almighty God and ordered his son Prahlad as well as his subjects to regard him as the Supreme Being and worship him alone. When all the plans of Hiranyakashipu were foiled and frustrated in deviating Prahlad from his path of devo-

*Some say that Dhundha Rakshasi was her name and call the fire as Holika.

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tion, he asked his sister, Holika, whom fire would not burn, to sit on a burning pyre with Prahlad on her lap, hoping that fire would consume Prahlad. But the result was just the reverse. God Vishnu came to the rescue of Prahlad with the result that he came out of the fire quite unaffected, while Holika through her excessive pride and jealousy, was reduced to ashes.

On the night of Holi, fuel of all sorts is collected in abundance and stored in all road-crossings and streets and huge bonfires lit. Both adults and youngsters dance around the fire, smear their foreheads with the burnt-out ashes and sing merry songs. Many leap over the bonfire in the belief that by doing so they will be cured of various maladies.

Some people associate the bonfire with the burning of Manmatha. All the persons assembled there sing songs bewailing the loss of Manmatha after Rati and smear the ashes over their foreheads.

But Sanskrit literature testifies that the Spring Festival was distinct from the Holi or the Holika. In the former the central ceremony is marked by the worship of Cupid or Madana whose effigy is installed in a sanctuary of flowers. Madanotsava, as it is called, was a popular ceremony with the royal maidens of ancient India and it was on the occasion of this worship of Cupid or Madana that invariably they had their secret meeting with their royal lovers.

During Muslim rule in India, the Holi festival found favour with the royal houses and was greatly encouraged. In his biographical memoir, the *Tuzuk-i-jahangari*, the Mughal Emperor Jehangir has made mention of this popular festival with due esteem. According to this description, Holi as the Hindus believe "takes place on the last day of the year." This day occurs in the month of Isfandarmuz when the sun is in the constellation of the Pisces.

Throughout the successive centuries, not only was the festival continued with its usual ceremonies, but sculptural as well as pictorial representations of the celebrations were forthcoming in abundance. In the glorious days of the Vijayanagar kingdom in the 16th and 17th centuries in the extensive ruins at Hampi, we have a stone-cut relief of the Holi scene. European travellers of the middle ages who visited the gorgeous Vijayanagar city have left eloquent accounts of this festival. The Hampi sculpture shows a young noble taking part in this festival with a group of dancing girls, two of them armed with squirts full of saffron water.

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# Bhagwan Parashurama

## PART IV: ON THE BANKS OF THE NARMADA

● K. M. Munshi ●

*PREVIOUS STORY*

*This Part is a sequal of the saga of the conquering Aryans. The first Part was published as a serial in the Journal under the title 'The Woman that was Goddess'. The second Part dealt with the boyhood of Parashurama or Rama of the Battle Axe the son of Sage Jamadagni, descendant of Bhrigu. The third Part dealt with Rama's efforts at unification of the Yadavas.*

*Rama is born to Renuka, the wife of Jamadagni, in the* ashrama *of the Bhrigus in Aryavarta. On account of difference with Sage Jamadagni who wants Rama to be brought up not as a worrior but as a sage, Kavi leaves for Bhrigugram. The child Rama goes in search of him and, on the way, is captured by strange men who want to offer him as a sacrifice to their unAryan deity. Rama escapes and is ultimately found by Kavi.*

*Six years after Rama's return, Sudasa, the king of the Tritsus and brother of Loma. invites Sage Vasishtha to be his High Priest in the place of Sage Vishwamitra. Vishwamitra presides over King Harishchandra's human sacrifice, but Shunahshepa, the boy who was intended to be sacrificed, is saved by God Varuna.*

*Young Arjuna, otherwise called Sahasrarjuna, the king of th eHaihayas, wants to marry Loma, the sister of King Sudasa. When he is not able to do so on account of the curse of Jamadagni, he kidnaps her to his Anupadesha on the Narmada. Rama, though a boy, is devoted to Loma. He therefore persuades Arjuna's General, King Bhadrashrenya, to take him also with Loma. They arrive by boats in Saurashtra.*

*Arjuna, bein angry with Bhadrashrenya, removes him from the office of the Commander of the Haihayas. Then he leaves for a war in the outh.*

*In the meantime, Rama, though a boy, organizes and strengthens the Yadavas. Revat, the ing of the Sharyatas, a tribe living in the adjoining territory, prepares for a war of utter destruction against King Bhadrashrenya. Rama decides to take up the challenge, but wants to wage the war in his own way. He foils the Sharyata conspiracy.*

*We are introduced to Mrigarani at Mahishmati. She at first looks with disfavour on Rama.*

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# 5. ARJUNA IS ANGRY

SAHASRARJUNA — Arjuna, for short—on his way back to Mahishmati had received reports about the doings of Rama. The reports from Mriga and Mrikund had also led him to believe that they had disposed of Bhadrashrenya and had brought Rama under their control. But when he camped closer to his capital and heard the reports of the popular enthusiasm evoked by Bhargava, he was undeceived. The popular enthusiasm appeared even to infect his army, for when his men heard that the curse of Maha Atharvana was revoked by his grandson, they felt happy.

When Arjuna reached Mahishmati, his fury knew no bounds. Triumphal processions were held, as usual, to celebrate the victory he had won, but he was disappointed. His people were no longer submissive as they were on all such occasions. They appeared to him to be self-confident, joyous, offensively aggressive. Even Mriga had changed considerably. She had acquired a new dignity. She spoke with a frankness and freedom which he found not only unfamiliar but irritating. Mrikund was also no longer the obsequious priest, but had a malicious glint in his small eyes which betrayed open criticism of himself. Even the courtiers appeared to feel a new elation.

The king felt that something had gone wrong. When he met Mriga, his first blunt question was: 'Where is that Rama?' Those who heard this rude question could not suppress their surprise. He could see that they were shocked by the contemptuous way in which he had asked the question.

'Gurudeva is now in the shrine of Lord Pashupati. He will meet you as soon as you go to the shrine.'

He was surprised to find in the voice of Mriga and of his courtiers the same note of deference for Rama which he had found in the kings and warriors of Aryavarta when talking about their *gurus*.

'I will show that Rama what I am', he muttered to himself.

According to the immemorial custom, before entering his palace, Arjuna went to the shrine to offer his homage. When he arrived there, he was surprised to see Rama and Bhagavati Loma sitting in front of the sacrificial fire near in front of the inner shrine invoking the God of Fire. He saw that the crowd looked towards Rama with reverence. Even his new General looked at Bhargava with ill-concealed respect. An

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inarticulate fear, therefore, entered his heart, though with his usual astuteness he kept his temper under control.

When Rama and Bhagavati saw Arjuna approaching, they stood up and invited him to prostrate himself before Lord Pashupati. Arjuna did so and, carried away by the atmosphere, bowed low before Rama. Rama extended his hand and gave his blessings: 'Noble son of Kritavirya, may your kingdom shine with learning, *tapas* and strength.'

Arjuna was inclined to laugh outright, but with an effort he controlled himself. However, he could not help casting a glance at Loma, whom he had so vainly tried to kidnap, a glance full of malice. However, he maintained a distant respectfulness till he left the shrine.

After he had his dinner, Mriga recounted to him what had happened during his absence. The frontiers of the empire had been guarded. Wealth had increased. People were happy and satisfied. The feudatories were under control.

'Yes, all except Bhadrashrenya,' said Arjuna with a contemptuous smile.

'Yes, but now Saurashtra is under the control of the king of Anarta. Bhadrashrenya is dead. His two elder sons were killed in battle. Madhu is dead. His son Prateep is now a wanderer in some distant forest,' said Mriga with a joyful self-satisfaction.

'And this boy is now sitting in our shrine and is the darling of the people?' Arjuna spread his net in which Mriga was caught.

'Yes. I have won over Gurudeva also. He does not want the office of our High-Priest. He had even changed our people. People who used to be dissatisfied are now happy,' said Mriga.

'Is that so?' mockingly asked Arjuna.

'Yes. I have had a frank talk with him. He has promised to help us. He will train our youth. He is thinking of expanding the bounds of our empire,' said Mriga.

'What next?' said Arjuna with a sneer.

'He was only waiting for your arrival. You will not only be the Chakravarti of the Haihaya tribes, but of the whole Aryavarta,' said Mriga.

'And what does he want for all these favours?' asked Arjuna.

'Nothing,' replied Mriga.

'Oh, I see. And what do you want?' asked Arjuna.

'What do I want?' exclaimed Mriga with a frank smile, for a moment forgetting how cunning her lord and master was. 'You have given me everything.'

Arjuna's manner bespoke overflowing confidence and affection. He said: 'On such an occasion you must ask for some favour for yourself. You are

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putting yourself to no end of trouble for me. It is only my good fortune that I have one like you to stand by me. Come, come, ask for something, Mriga,' said Arjuna. He twisted her hair with apparent affection round his fingers.

Mriga, usually so clever, now so full of enthusiasm born of her contact with Rama, was thrown off her guard. She said: 'You are my all, Lord. What more do I want than that you should reign supreme and ....'

'And what? Don't hesitate. What is your heart's desire? Ask and I shall grant it,' coaxed Arjuna.

'Then....,' courage failed Mriga.

'Yes, then?' Arjuna prompted her.

'Then, grant me this boon, Lord. Accept my hand in marriage before the Sacred Fire,' begged Mriga in a sobbing voice.

Arjuna lost his self-restraint. His face became frightful, distorted in anger and malice. From his throat issued almost a beast-like growl.

'Wench!' shouted Arjuna in a voice choking with anger. 'You, beggar, you were wandering in the streets once. I lifted you to this position and that is now too small for you? Who taught you this? That enemy of mine, is it? And you are now his?' He dealt a blow to Mriga who fell from the wooden platform on which they were sitting.

Arjuna continued: 'You two will keep my feudatories under control? You two will clear the forests and make a new Aryavarta and I, your plaything, will enjoy the position of a Châkravarti? Is it? Now I understand how you came to be devoted to this boy. You want to marry me? You, you wanton!" Arjuna kicked Mriga who, now seated on the ground, was crying. 'You want to rule over my kingdom? And during my lifetime? I will show you now.'

This was not Mriga's first experience of Arjuna's outburst of temper. She knew that when he lost his temper he could not control his hand nor his action. But during all these years he had never reminded her that once she was no more than a woman of the street. Today she felt as if a cruel blow had been dealt her and sobbed aloud.

'Silence, wench!' shouted Arjuna and kicked her again. 'I will deal with you properly.' He clapped his hands and called a guard: 'Call Talbahu,' he shouted to him.

When Talbahu came and stood with folded hands for his commands, Arjuna said with a voice quivering with fury: 'Talbahu, collect all the officers in the fort. Send men to all the city gates. No one shall go out of the city nor enter it without my permission.'

Talbahu was taken aback by

*(Continued on page 54)*

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## NARMADA—*Contd.*

head of this Asvatthama. In the west, Sukla Tirtha is an important place of pilgrimage. Here there are three kundas of Kavi, Omkareswara and Sukla. On the full moon of Kartika, there is a religious festival here. About a mile from Sukla Tirtha is the famous Kabirvad in a small island. It is stated that Kabir planted here a wooden stick which he used as tooth brush and from this stick this huge Kabirvad has grown. Broach is situated about ten miles from Sukla Tirtha. It is stated to be the celebrated place where there was the Asrama of Sage Bhrigu. At Broach the Dasasva Medha Ovara (ghat) is considered as specially holy. Near Broach is situated the Jamadagnya Tirtha where God Janardana is stated to have attained perfection.

Narmada has 35 Sangamas. The best is the Sangama of Reva with the sea.

Narmada has the estimated average annual flow of 32 million acre-feet. There had been no large project either on river Narmada or Tapti. The Kakrapara Project on the Tapti was the first major scheme. Narmada Valley and Ukai projects figure in the Second Five-Year Plan.

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# What is Subconscious ?

H. T. EDGE

MUCH is said about the subconscious, a word of vague import. Sometimes it stands for propensities, not present to our normal consciousness, but welling up from a mysterious source and influencing our conduct. Sometimes it refers to an inner and inspiring self, regarded as a fount of wisdom and power. The heedless and ignorant are ever prone to take *omne ignotum pro magnifico,* to assume that everything occult must be excellent.

Under these circumstances there is evidently great need for knowledge and guidance. It cannot be wise to subject oneself to influences coming from an unknown source without understanding something about the nature and effects of such influences. The obscurity of their origin is often not only not considered an objection, but is actually given as the reason for courting them. It might be thought that such a procedure is one road to insanity.

The word subconscious covers a large and undefined area. Its meaning is negative rather than positive. A large section of the subconscious is built up of the creation of our own desires and imaginations. Thoughts, it is said, are creative. What then have we created by our thoughts? In many cases we must have created undesirable influences, bound to us as their creators, hovering round us, ready to react and strike back whenever we are weak and receptive. If we try to suppress conscious thought and to throw ourselves open to the subconscious, imagining perhaps that some secret source of strength and good is going to pour itself into us, is there not a likelihood that these undesirable influences may begin to work?

Then again there are the thoughts of other people. If thoughts are creative, the thought-atmosphere must be teeming with influences of all kinds; and by rendering ourselves passive in such an atmosphere we shall become mediums for the absorption of all kinds of things, like people of weak constitution in an infected atmosphere.

This is but common sense and shows that self-knowledge and self-control are first essentials before venturing into unknown

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waters. It is true that we must to a certain degree, learn by experience; but this is only half a truth. Ships are not entrusted to people ignorant of navigation, nor do we allow our own children to find their way unguided. If everybody always learnt by experience alone, not only would infinite time and trouble be wasted, but the function of teaching and counsel would disappear altogether. Hence we must avail ourselves of the guidance of those who have the necessary knowledge and experience to be able to instruct and to warn.

And here we come upon one of the perversities of human nature. For we find people insisting on the reliability of their own judgment and prudence, and yet at the same time seeking for an instructor. And often they seem curiously willing to accept the assurances and promises of persons who can show no better credentials than their own assertions. They want guidance and instruction, it is clear; but they will set up their own judgment against any advice that they are not disposed to take. The case is the same as that of the patient who rejects the advice of his doctor and takes advertised nostrums.

The difference is that the quack appeals to our desires, and the physician does not. The physician aims to heal; the quack is after our money.

There is everywhere a great thirst on the part of people for knowledge about their own nature, of a kind which they cannot find in religion or in science. People realize that there is a whole world about which ordinary sources of information tell us nothing. This thirst is of course being taken advantage of and exploited. Look at the number of advertised cures—mental and physical—for different ailments; see the number of get-rich-quick schemes. And just as there are right means of health, and proper medicines and doctors and safe and legitimate ways of making money so there is a true road to knowledge. But, as in the other cases, this road is not one that flatters our desires or coddles our weaknesses.

There is a vogue for a certain kind of what is called psychology, which consists in probing the obscure and remote origin of our actions, tracing them back to some latent instinct in the subconscious mind, or something that we have 'suppressed'. The facts here brought to light, in so far as they are facts, are true but not new. But it helps some people to drop the ancient terminology about the Old Adam and original sin, and to adopt a new formula. The idea has of course been overdone; and in some quarters there seems to be a mania for tracing everything back to suppressed

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proclivities, and devising the most far-fetched hypotheses in support.

The worst part of the business is the inference, expressed or implied, that these suppressed instincts ought to be given rein. But to indulge a passion is only to strengthen it; and there seems no reason why the instincts, if harmful, should not be dismissed from our system altogether. A little understanding of the facts about our nature would enable us to do this. Let us realize that these propensities are not essential parts of ourselves, demanding expression at all costs, but intrusive forces, created perhaps by ourselves at some past period, or perhaps from some other mind.

There is a well-known passage in the sayings of Jesus, which says, "Ye cannot serve God and mammon." This refers to the two powers between which human nature hovers: the light of Divinity from above, and the attraction of his carnal nature from below. This passage continues:

*Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink....Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you!*

This means that, for those seeking self-knowledge, the motive of personal acquisition is wrong. Aspiration conducted with such a motive attracts the wrong powers. Our motive must be impersonal; then the bad forces will be kept out and true self-knowledge will come!

[Condensed from *New Outlook*]

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## BHAGAWAN PARASHURAMA—*Contd.*

the blood-shot eyes of the Chakravarti. He said: 'As your Majesty pleases.'

'And you go to the shrine of Pashupati at once,' continued Arjuna. 'Ask that Bhargava to come here. Tell him that Arjuna invites him to the fort,' he said with contempt. 'And when he comes here, take him captive and bring him to me. And ask someone to keep an eye on his wife.'

Talbahu was shocked, but was too trained a courtier to utter a word.

'And you wicked woman,' the Chakravarti turned to Mriga, 'if you leave this place, I shall kill you.' He kicked her once again and left the place.

[*To be continued*]

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# ★ ROCKETS ★ MISSILES ★ AND ★ SATELLITES ★

★ *Robert K. Plumb* ★

**What is a rocket?**

Webster's Dictionary defines a rocket as "A firework consisting of a case filled with a combustible composition and fastened to a guiding stick * * * projected through the air by the reaction resulting from the rearward discharge of the gases liberated by combustion." A rocket engine "consists essentially of a combustion chamber and an exhaust nozzle and is supplied with * * * propellants which provide the fuel and the oxygen needed for combustion."

The reaction process which drives the rocket is this: To any action there is an equal and opposite reaction. As gas expands and roars out the nozzle of a rocket engine, the rocket is driven forward by the reaction. The difference between a rocket and a jet engine is that the rocket carries all the elements needed for reaction propulsion. Thus a rocket does not need the air's oxygen, and is the only means of propulsion yet devised for travel beyond the earth's atmosphere.

**What does a rocket burn?**

Most big rockets now use liquid fuels. Early in modern rocketry, water-diluted alcohol was burned with liquid oxygen (called LOX). Now LOX and hydrocarbon fuels akin to gasoline or kerosene are used. Other mixtures capable of generating more push per pound are used, such as a combination of nitric acid and hydrazine. Liquid fuels require complicated pumps and valves and timing devices, so design of big liquid rockets is a difficult mechanical problem. Research is under way at this time on easier-to-handle solid fuels that can be cast into shapes that add strength to combustion chambers.

Rocket engines propel both the United States satellite launchers—the so-far-unsuccessful Vanguard and the successful Jupiter-C—and large ballistic missiles.

**What is a ballistic missile?**

A ballistic missile is a weapon powered by one or more rocket engines which burn only a relatively short time. After that the missile follows a set trajectory through space and back to earth. Intercontinental ballistic missiles (I. C. B. M.'s) are designed to go about 5,000 miles, intermediate-range ballis-

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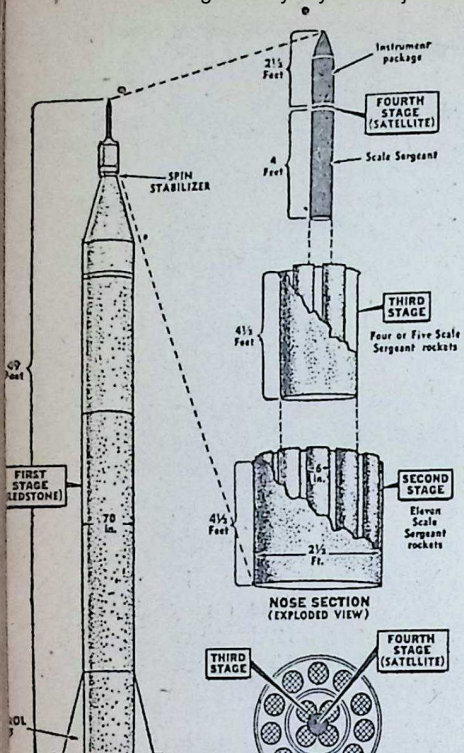


*Diagram of a rocket.*

tic missiles (I.R.B.M's) about 1,500 miles. These missiles are guided primarily during the early, powered stage of their flight. This is done by "feeding" instructions into inertial guidance "brains" in the missiles. Instruments measure the motion of the missile, compare it with what should be happening and make corrections to get it on the right track. Alterations of course are made by deflecting the rocket thrust. The guidance system can be supplemented by a device that keeps an "eye" on a star for reference in automatic navigation.

## What is a satellite ?

A satellite is a small astronomical body moving in an orbit about a bigger body. An artificial satellite is a small man-made object thrown up by tremendous rocket power like that capable of driving an I.C.B.M. half way across the world in less than an hour. The satellite is put in a great path about the earth so that centrifugal force (as seen with a rock on a string) balances the pull of the earth's gravity. An artificial satellite put into a correct orbit will circle around the earth until the few remaining particles of air high up slow it down and gravity pulls it in faster toward the earth. Satellites can be equipped with many different scientific instruments to report back to earth conditions of space in which they travel.

## What is in the future ?

Big missiles poised for intercontinental attack represent the offence in automatic warfare of the future. Long-range radar detection devices to alert and guide anti-missile-missiles to the 15,000-mile an hour target represent a possible means of automatic defence. Powerful mis-

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siles may be capable of launching bigger and heavier satellites which can circle the earth in ever-widening ellipses out to where the moon's gravitational influence predominates, and perhaps strike or circumnavigate the moon.

Big satellites may carry precise instruments for measuring events on the sun or on planets which man cannot observe from under the ocean of air which covers the earth. Telescopes can be taken into clear upper air. The surface of the earth —cloud formations, for example—can be exposed to view from a satellite. A satellite that can return to earth can bring back samples of matter from space or photographs that cannot be obtained otherwise. Bigger and more powerful rockets will carry heavier loads farther and faster. Some of the present-day dreams of future vehicles driven by light streams or jets of charged particles at speeds far beyond those attained now may be realized.

**What about manned travel in space ?**

Russian reports on the life of the dog in the second satellite suggest that a complex biological system—such as man—can withstand the accelerating forces necessary to be lifted into an orbit. The reports further suggest that the weightlessness of travel in space—at least for a dog during a short time—is not an insurmountable physical barrier. Tests with the nuclear submarine Nautilus disclose that man can live in an artificial atmosphere, away from his normal environment, for a long time. Man may spend some time in a satellite for observations and return to earth.

A schedule for travel to the moon and within our solar system cannot be drawn up. Many problems must be solved. But the experience that modern science already has suggests that the problems can be solved; when they are solved space travel will be here.

[Courtesy: *New York Times*]

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[New Series]

**Dr. Shakuntala Rao Shastri**

*(Continued from the last issue)*

| | | | |
|---|---|---|---|
| निपुणिका — | भर्तृदारिके | | भगवत्या: |
| Nipuṇikā — | bhartṛdārike | | bhagavatyāḥ |
| | oh princess | | of the goddess |
| पादवन्दनं | | कृत्वा | निर्गतासि |
| pādavandanam | | kṛtvā | nirgatāsi |
| obeisance to the feet | | doing | hast come out |
| कथं | न | प्रसन्नं | भवति |
| katham | na | prasannam | bhavati |
| why | not | pleased | becomes |
| ते | हृदयम् | | |
| te | hṛdayam | | |
| your | heart | | |

= Thou hast come out doing obeisance to the feet of the goddess. Then why will not your heart become pleased?

| | | | |
|---|---|---|---|
| कीर्तिमती — | युक्तं | त्वया | भणितम् |
| Kīrtimatī | yuktam | tvayā | bhaṇitam |
| | well | by you | is spoken |

= Thou hast spoken well.

| | | | |
|---|---|---|---|
| अस्ति | किमेतस्य | सुखशीतलं | तलच्छायामण्डलम् |
| asti | kimetasya | sukhaśītalam | talacchāyā-maṇḍalam |
| Is | of this | pleasant and cool | circular shadow underneath |

= Is the circular shadow underneath (the tree) cool and pleasant?

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निपुणिका — कोऽत्र सन्देहः
Nipuṇikā — ko'tra sandehaḥ
where is the doubt.
= Where is the doubt ?

कीर्तिमती — कथम् त्वम् दूरंगता जानासि
Kīrtimatī — katham tvam dūrangatā jānāsi
how you from a dost know distance
= How dost thou know from a distance?

निपुणिका — आर्य, परिश्रान्ता भर्तृदारिका
Nipuṇikā Ārya pariśrāntā bhartṛdārikā
Venerable one tired my lady
= Venerable one, my lady is greatly tired.

काञ्चुकी — देवि ! मुहूर्तमस्य तपनीयाशोकतरो-
Kāñcukī — Devi muhūrtamasya tapanīyāśoka
Chamberlain— Princess! for a moment this taro—
Tapanïya—Asoka-tree
– रधश्छायायामुपविशामः
– radhaśchāyāyāmupaviśāmaḥ
under, in the shadow let us sit.
= Princess, let us sit for a moment in the shade beneath this Tapanīya Aśoka tree.

[सर्वे कुमारं दृष्ट्वा सम्भ्रान्ताः
sarve kumāraṁ dṛṣṭvā sambhrāntāḥ
all the prince seeing bewildered
= All became bewildered on seeing the prince.]

कुमार, — स्वागतमत्रभवतः, अत्र पूर्वोपविष्टा वयम्
Kumāra svāgatamatra bhavataḥ atra pūrvopaviṣṭā vayaṁ
Prince welcome to your honour, here seated before we
तदिहास्यतां भवद्भिः
tadihāsyatāṁ bhavadbhiḥ
so here be seated your honours.

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= Welcome to your honour, we were seated here already. May your Honours sit down here.

(सर्वे उपविष्टाः
Sarve upaviṣṭāḥ = all sit down.)

| | | |
|---|---|---|
| काञ्चुकी — | श्रोतुमर्हति | महाभागः |
| Kāñcukī | śrotumarhati | mahābhāgaḥ |
| Chamberlain | deserves to listen | the illustrious one |

= The illustrious one deserves to listen.

| | | | |
|---|---|---|---|
| अस्ति | शूरसेनो | नाम | जनपदः |
| asti | Śuraseno | nāma | janapadaḥ |
| There is | Śurasena | named | country |
| तत्स्वामी | विख्यातकीर्तिः | कीर्तिषेणो | देवः |
| tatsvāmī | vikhyātakīrtiḥ | kīrtiṣeṇo | devaḥ |
| its lord | of well-known fame | Kīrtiṣeṇa | King |

= There is a country named Śūrasena. Its lord is King Kīrtiṣeṇa, whose fame is well known.

| | | | | |
|---|---|---|---|---|
| कुमारः — | श्रूयते | शूरसेनाधिपतिः | कीर्तिषेणो | देवः |
| Kumāraḥ | śrūyate | śūrasenādhipatiḥ | kīrtiṣeṇo | devaḥ |
| Prince | it is heard | ruler of Śūrasena | kīrtiṣeṇa | king |

| | | | | |
|---|---|---|---|---|
| स | इदानीं | मध्यमो | मध्यमलोकपालानाम् | ततस्ततः |
| sa | idānīṁ | madhyamo | madhyama-lokapālānāṁ | tatastataḥ |
| he | now | middle | rulers of the middle-world | then, then? |

= He is situated at the centre among the rulers of the middle region. Then, then?

| | | | |
|---|---|---|---|
| काञ्चुकी — | ततस्तस्येयमेका | | दुहिता |
| Kāñcukī — | tatas-tasye-yam-ekā | | duhitā |
| Chamberlain — | then his this only | | daughter |
| प्राणेभ्योऽपि | गरीयसी | कीर्तिमती | नाम |
| prāṇebhyo'pi | garīyasī | kīrtimatī | nāma |
| from life even | dearer | Kīrtimati | named |

This is his only daughter named Kīrtimatī, dearer to him even than his life.

[*To be continued*]

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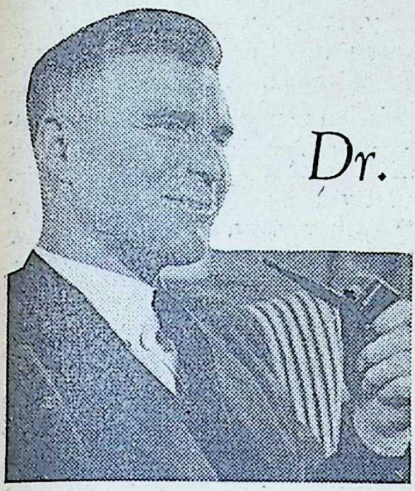
**Our Fortnightly Profile—90**

# Dr. Vivian E. Fuchs

AMONG the highlights of the International Geophysical Year, the expeditions to Antarctica are memorable. Although several



countries including Russia have sent scientific teams to explore Polar regions, the British Commonwealth Expedition under the overall captaincy of Dr. Vivian Ernest Fuchs drew the first limelight on itself because of the spectacular success of one of its sub-leaders, New Zealand's Sir Edmund Hillary in reaching the South Pole ahead of his captain.

For a time this unpremeditated 'win' of a unit official appeared to queer the pitch in the relations between the component units. But the masterly way in which New Zealand's Prime Minister handled the situation by saddling the entire glory rightly on Dr. Fuchs's shoulders and Hillary's falling in line with it, have saved all the acrimony which would otherwise have resulted.

Hillary started from one end, i.e. Scott Base and Fuchs from Ellsworth Station at the opposite end, the Pole being at the centre. It was not a race; it was a scientific expedition probing into the mysteries of no-man's land. Fortune in the shape of helpful atmospheric conditions favoured Hillary while Dr. Fuchs had to battle against nature which would have scared weaker hearts. Hillary reached the South Pole on January 3. Fuchs reached it on January 19. Having met, Fuchs decided to complete his journey across Antarctica (although many had shaken their heads) and has reached Scott Base, ahead of schedule, Hillary accompanying him from Base 700.

Dr. Fuchs started with his men on November 24 last year from the Weddell Sea on the

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2,100-mile trek across Antarctica. Presently he has successfully covered the entire journey. The immensity of his task will become apparent when we know that he had to struggle against high snow-ridges (called sastrugi) extending to miles together, storms and hidden crevasses. Above all, his route till the Pole was unchartered. His team frequently stopped for scientific tests.

Here is a day's programme of work of his team in his own words: "Usually we pitch camp before 9 and 10 p.m., then bore a thirty-six foot hole in which a seismic shot is fired. This takes two or three hours, as the three-inch diameter ice-cores have to be laid out for glaciological examination.

"The firing of the shot is delayed till morning so that thermometers may remain in the bore overnight. At that depth temperatures are down to—52 Fahrenheit.

"Vehicle repairs and relashing of sledge loads, refuelling, radio schedules and other tasks keep everyone busy until midnight.

"By the time pemmican (a concentrated meat dish) has been eaten and we are settled for the night. There remains but six hours for sleep."

Here is a specimen of his team's findings: "On the ground our seismic sounding of the ice shows that the ice thickness increases steadily southward. But in the vicinity of Lat. 88° 30' the rock-base appears to rise within 2,000 feet of the surface whereas the general ice-depth is of the order of 6,000 feet."

This intrepid Britisher, just fifty, it is not unusual to know, was something of a bully in his school days. As a young scholar in St. John's College, Cambridge, he knocked out the teeth of at least one mate who is presently a distinguished Fellow of the University. But as he grew, he learned to control his temper which became transmuted into a spirit of adventure.

At twenty-one, he took a party of undergraduates on an expedition to Greenland during which he looked after his charge in so fatherly a way that he won the name "Poppa" by which even now, he is affectionately addressed by all explorers. Later, he had been on several expeditions to East Africa, Falkland and had seen service in World War II.

Like Scott and Shackleton, Fuchs is a great lover of dogs of which he has a large yard. Indeed his present expedition is moving on dog sledge and tractors. He is a great believer in the indestructability of the hu-

*(Continued on page 76)*

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# QUESTION BOX

## ANSWERS by K. M. Munshi

### 418

Sri S. M. Hegde, Udkalgadde.

*Q: People belonging to many Holy Orders wear strange garments and have their heads shaved, etc. How is it so? Is it merely to differentiate them from others?*

A: The different Holy Orders prescribe different dress and different ways of keeping hair, because of certain traditions which have sprung up from ages past. The *sannyasins*, for instance, shave themselves, the Sikhs do not shave their hair. Each sect keeps its own distinctive way so as not to be mistaken for the other, but behind each way there is some significance attached to it by the founder of the sect.

### 419

Sri N. C. Zamindar, Bada Ravla, Old Indore, Indore City.

*Q: Let me know if we can avoid violent regional and linguistic agitations. Why are special efforts not made to put a stop to this loosening of anarchic forces and violent tendencies?*

A: (1) Disruptive tendencies are inherent in the collective mind of India. They are the remnants of a past where regional and parochial loyalties hindered a broad national outlook.

(2) Whatever unity India possessed in the past was the result of the activities of the Brahmans through Sanskrit and all that it stands for and the acceptance by the people of a common *smriti* law based on *varnasrama dharma*. Both these forces are out-of-date.

(3) The British created the unity of India by military occupation of the country and by imposing a unitary form of government supported by British bayonets. They have gone.

(4) Another force which created unity of the collective mind during the British period was (a) the influence of Sanskrit on

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University men, (b) the unifying medium of English, and (c) the influence of nationalism of the West which, when mixed with our love of the Mother-land, gave an emotional content to our new nationalism.

(5) After Independence we have thrown Sanskrit in the background and undermined the influence of English by emphasizing the need of regional languages. By over-emphasizing secularism, we have weakened the religious bond; by over-emphasizing only the economic aspect of our progress, we have deprived our nationalism of its emotional content. Naturally, therefore, we are thrown back on our medieval particularism which did not believe in India as a whole, but treated it as a continent of warring States.

(6) The forces of unity today are the Indian National Congress, our Constitution and a Central Government with plenary power, our integrated system of judiciary, the common Parliament, the single common army for the whole country and the organic effort to raise the economy under the leadership of a common Planning Commission. These factors are operating in strength, but the unfortunate disruptive tendencies of our collective mind are struggling to express themselves in the manner that you suggest. We must, therefore, wait for time to do its work. The constant pressure of nationalism, our common culture and the apparatus of our government and judiciary, are sure to overcome these tendencies earlier than most people expect.

420

Sri A. N. Ganesh, P.O. Kalpathy, Palghat.

Q: *I think that the ultimate objective of our thoughts, words and action is selfishness. Am I correct?*

A: You would be correct if man was less than an insect, that is, he had no higher mind, no moral sense, and no fundamental aspiration. But pure selfishness simply does not exist and the call of the higher mind and moral and fundamental values in some form or the other comes to every man.

421

Sri D. N. Patnaik, Puri.

Q: *Why has not the Government of India opened a separate Ministry of Cultural Affairs like other countries?*

A: It is included in our Ministries of Education and Information and Broadcasting.

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422

Sri D. A. Sarma, Nandyal.

Q: *In your book "Our Greatest Need" you have written that three Sanskrit books and several English books had given you guidance. What are those three Sanskrit books?*

A: (i) *Mahabharata* and particularly the *Gita*. (ii) Kalidasa's *Shakuntala*. (iii) Patanjali's *Yoga Sutra*.

423

Sri K. Jaggayya, Warangal.

Q: *What is your opinion about 'Nai Talim?'*

A: It is a bold experiment on basic education, but it is too early to say what success it has met with.

424

Sri N. V. Buchke, Kolhapur.

Q: *(a) Why should we offer a leaf, a flower, a fruit, water to God and sing His praise by way of worshipping Him. (b) Does it not appear that God is selfish and that He expects something before doing favour? (c) Is it not sufficient for a man to engage himself in the work of his choice without desiring for the fruits of his own action and without spending any time over worshipping God? (d) Will he not attain Moksha without worshipping God but only by doing desireless actions?*

A: (a) To develop humility, to purge the mind of its impurities and to become God-conscious.

(b) God does not reject anything, nor does He sell his grace for a flower. But if a man wants His grace and His strength, he has to purge his self of egoism by purifying his mind. But can you do it without prayer, humility and efforts at God-consciousness? If you can do that, you are a greater Karma Yogi than any that I can think of. If a man can do so as you say, he will certainly attain *moksha*. But how can you follow desireless action without surrender unto God? It is only our arrogance which makes us think that we can reach God—in your words 'attain *moksha*' —by taking no account of Him.

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*The hour of the greatest triumph is the hour of the greatest humility.*

—Mahatma Gandhi.

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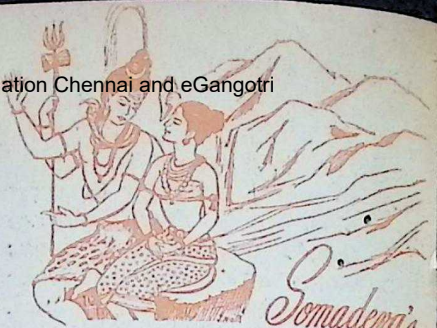

Somadeva's
KATHA SARIT SAGARA
(SERIAL)

# 2. VARARUCHI

PUSHPADANTA took the form of a man by name Vararuchi. He was also known as Katyayana. He attained perfection in all the *vidyas* and became the minister of King Nanda. Later he went to have *darshan* of the Mother-Goddess of Vindhya. That goddess instructed him in his dream to meet Kanabhuti in that forest.

As he wandered about in the wilds infested by tigers, apes and other animals, he came across a tall *nyagrodha* tree. Kanabhuti was there surrounded by several ghosts. Kanabhuti on seeing Vararuchi fell at his feet whereupon the latter asked him, "You seem to be a learned man. How is it that you are a ghost?"

Kanabhuti replied, "I do not know it myself but I happened to overhear the conversation between Siva and Devi on the burning grounds of Ujjain. It was like this: the Devi asked the Lord how He came to live in burning places and wear human skulls. The Lord replied: 'At the end of a Kalpa, the universe became full of water. Then I cleft my thigh and let a drop of blood fall which became an egg from which arose Brahma from whom arose Nature. With the progress of creation, Brahma became arrogant whereupon I cut off his head. In expiation of that deed I am living under a vow to pass my time on cremation grounds and hold skulls in my hand. Further the skull is symbolic of this universe and its two halves are heaven and earth.'

"Parvati asked, 'How long will it take for Pushpadanta to return to us?'.

"The Lord replied, 'That *pisacha* which stands there was formerly a *Yaksha*. He associated with a *rakshasa* by name 'Sthulasirus (bloated head) on account of which Kubera banished him to the wilds of the Vindhya. When his brother Dirghajangha (long-legged) interceded on his behalf Kubera decreed that after hearing the Great Story from Pushpadanta and in turn relating to Malyavan their curses would lapse."

Continuing Kanabhuti said, "On hearing the conversation, I came running here to meet Pushpadanta."

Vararuchi on hearing it suddenly remembered his origin, and confessed that he was the

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very Pushpadanta for whom he was looking and started relating the Great Tale in seven lakhs of verses.

After hearing the story Kanabhuti said, "Thou art verily the incarnation of Siva himself. With thy favour my curse has lapsed. Kindly tell me thine own story." Whereupon Vararuchi related his own story.

"In the city of Kausambi a brahmin called Somadatta lived. He was also known as Agnisikha. He had a wife by name Vasudatta. She was the daughter of a hermit but was born in this world as the result of a curse. I was born to them. My father died while I was a child and my mother brought me up with great difficulty. One day two brahmins came to my house. They were surprised to find that I could recite any passage after hearing it but once. One of them by name Vyadi told my mother: 'In the city of Vetasa, two brahmin brothers Devaswamin and Karmbaka lived. My friend Indradatta is the son of one and I am the son of the other. My father died. Grieved at his brother's death, Indradatta's father too went on a long journey. Our two mothers also died broken-hearted. Although we were wealthy we journeyed to the South to offer prayers before Lord Karttikeya. When we did so, the latter revealed to us in a dream. "In Pataliputra

*Mother-Goddess of Vindhya in Katyayana's dream.*

where King Nanda rules there is a brahmin by name Varsha. If you go to him he will teach you all the *Sastras*." But when we went, we found Varsha not only too poor but dull-witted just according to reports. Finding him deeply engrossed in meditation we approached his wife who gave the following account of her family. "My husband Varsha and his brother Upavarsha were born to Sankaraswamin. While my husband was dull-witted and poor, his younger brother Upavarsha was clever and became rich. My sister-in-law humiliated my husband. Smitten with grief at his own dull-wit he prayed to Lord

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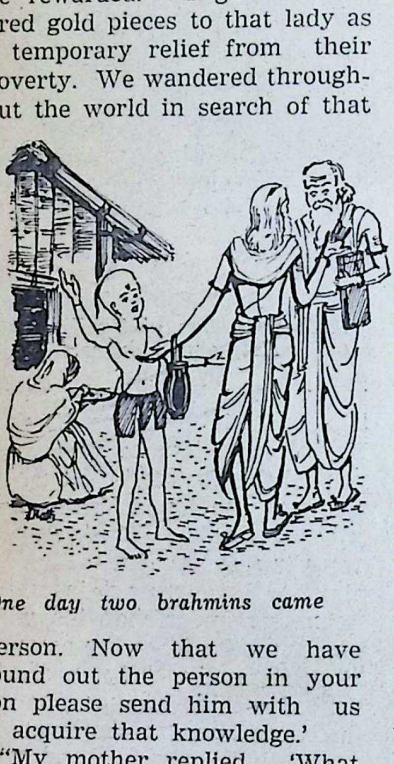
Karttikeya who blessed him with knowledge of all sciences and enjoined, 'When you meet a brahmin who can recite what all he hears but once, you may reveal this knowledge to him.' From that date my husband is waiting for the brahmin. If you can find him out, you too will be rewarded.' I gave a hundred gold pieces to that lady as a temporary relief from their poverty. We wandered throughout the world in search of that



*One day two brahmins came*

person. Now that we have found out the person in your son please send him with us to acquire that knowledge.'

"My mother replied, 'What you say must be true because long back a voice from heaven foretold that my boy would acquire all knowledge from one Varsha and make the science of grammar famous, and that he would be called by the name of Vararuchi because he would be delighted by whatever is excellent. Actually I have been waiting for you. You may therefore take him with you."

"Vyadi performed my *Upanayana* ceremony to enable me to learn the Vedas and the two brothers took me to Pataliputra. The next day we met Varsha who was delighted with my gift for reciting any passage after hearing it but once. He started teaching us the Vedas. I recited all that the teacher taught us after hearing it once, Vyadi after hearing it twice and Indradatta after hearing it thrice.

"The other brahmins of the city hearing all of a sudden the loud chants of the Vedas from the dull house of Varsha came wondering and seeing all, honoured Varsha. Even Upavarsha participated in the festivities that ensued. King Nanda was delighted by the event and filled the house of Varsha not only with wealth but with honour.

"During the course of our stay we once asked our preceptor how Pataliputra came to be the abode of Saraswati and Lakshmi. Varsha told us the following account of the city.

'At the holy place Kankhala (modern Haridwar) a holy brahmin from the Deccan lived with his wife and his three sons. After the death of their parents

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the three sons went to a place called Rajagriha for the purpose of acquiring learning. Not being able to fend for themselves by the knowledge they gained they went to the Deccan and visited the shrine of Karttikeya. During their travels they reached a city by name Chinchni and stayed with a brahmin named Bhojika who had three daughters, and whom he gave in marriage to the three visitors. After bequeathing all his wealth to his three daughters, Bhojika went to *Ganga-tira* to perform *tapas* when the sons-in-law chose to live in their father-in-law's house. After a time a huge famine broke out in the place. The three brothers fled from the place leaving their wives uncared for like wicked men that they were, who have no thought of their families: स्पृशन्ति न नृशंसानां हृदयं बन्धुबुद्धय:।

The second of the girls was pregnant at that time and all the three ladies sought asylum in the house of one Yajnadatta who was their father's friend. These girls were nevertheless always thinking of their husbands: आपद्यपि सतीवृत्तं किं मुञ्चति कुलस्त्रिय:। i.e. even in calamities, chaste women do not caste aside their virtue.

The pregnant girl gave birth to a son and all the three smothered the child with their love. It so happened that Lord Siva was roaming in the air and Parvati who accompanied him saw the child being fondled by the three sisters. She asked Siva, "Look, my Lord! These girls love the child so much because they expect him to support them when he grows old. Please don't disappoint them." Siva promised to take special care of the child saying that the child and his wife in their former birth had propitiated him.

Continuing Siva said: "His former wife is born again as Patali, the daughter of King Mahendravarman but I shall make her wed him in this birth also."

Lord Siva told the three mothers in a dream: "Call the child Putraka and you will find each day a hundred thousand gold pieces under his pillow as soon as he wakes from his sleep. Soon he will become a king."

The mothers were amazed to find their dream come true to detail as they found heaps of gold below the pillow of Putraka each day. With that gold Putraka amassed a treasure and ultimately became a king. Are not riches the result of *tapas*? —तपोधीना हि संपद:।

One day Yajnadatta revealed to Putraka: "Your father and uncles have run away due to the famine. If you give large sums of money continually to the needy and deserving, in course of time your father and uncles too will hear of your munificence

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and come to seek your help without knowing you, of course.

'Just as expected, Putraka's generosity dragged his father and uncles also who arrived like many others in the hope of receiving substantial financial help, but when they discovered that it was their own son, their joy knew no bounds. The family was reunited. But after passing through calamities wicked men are unable to cast off their evil nature: अविवेकान्धबुद्धीनां स्वानुभावो दुरात्मनाम्।

Soon the fathers, wicked as they were, conspired against their own son and enticing him into a Kali temple set murderers to assassinate him. The assassins on perceiving Putraka asked him to step into the sanctum, when Putraka asked: "Why do you want to kill me?"

They replied: "Your father has ordered us to kill you against gold."

"Oh, is that so? How about this priceless ornament of mine? If you spare me, I will present it to you and I promise not to betray you but go away to a far-off land."

'The assassins agreed and receiving the ornament they left Putraka alone and informed his father and uncles that they had done their job.

Putraka's father and uncles thereupon confronted the officials of the state and claimed the kingdom for themselves but

*Putraka started flying in the air ....*

were beaten and thrown out by Putraka's ministers. Ungratefulness can never prosper: कृतघ्नानां शिवः कुतः ?

'King Putraka, true to his words, entered into the Vindhya forests being disgusted with his relatives. On the way he met two men wrestling against each other. He asked them why they did so. They replied: "We are the sons of Mayasura. We have inherited this vessel, this stick and these sandals from our father. We are trying to decide who should own them by fighting."

Putraka on hearing this smiled and replied: "Why should you fight over these insignificant things?"

They replied: "Look, on wearing these sandals one can fly through the air. Whatever one writes with this stick turns out to be true and whatever one wishes to eat will be ready in this vessel."

"Why should you fight for that purpose? I will suggest

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another way. Instead of fighting, you had better run a race; whoever runs ahead of the other shall inherit the wealth," suggested Putraka.

Simpletons as they were, the two Asuras agreed and started running.

In the meantime Putraka took the staff and vessel which they had left behind and slipped into the sandals when lo, he started flying in the air!

As he flew, he saw beneath him the beautiful city of Akarshika into which he descended. He wanted a place to stay. On this question he reflected: 'Courtesans are apt to deceive, brahmins are wicked like my father and uncles and merchants are greedy of wealth, where shall stay?'

वञ्चनप्रवणा वेश्या द्विजा मत्पितरो यथा ।
वणिजो धनलुब्धाश्च कस्य गेहे वसाम्यहं ॥

When he thought thus, he saw at a distance an old dilapidated house where an old woman lived. He went there and paying her in gold, he boarded there unostentatiously.

Soon the old woman became fond of Putraka. One day she told him, "My son, I wish to see you married and I have an excellent girl in view. Her name is Patali and she is the daughter of the king of this place. But they keep her like a jewel on the top storey of the palace!"

Putraka was fascinated by the subject. He soon made up his mind to see the Princess and that very night he flew into the air with the aid of his sandals and dropped into the apartment of Patali who was in deep slumber at that time. As he was cogitating as to how he should wake her, he heard someone sing from afar:

Embracing her as she sweetly scolds,
With eyes languidly open,
Do young men awake their sweethearts
To obtain the fruit of their lives.

Putraka found this voice highly encouraging and in accordance with that, he embraced the princess excitedly and kissed her with trembling lips when she woke up. Love and shame vied with each other in her eyes which were fixed on his face.

*[To be continued]*

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*Though the hand counts the beads of the rosary and tongue rolls round in the mouth, yet the heart roams about. This is not the way of worship.*

—Kabir.

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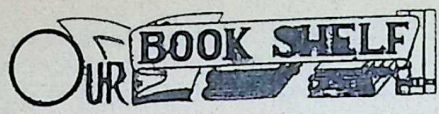


*SOUNDARYA LAHARI*. By Sri Sankaracharya, with text and three commentaries in Sanskrit. Published by Messrs. Ganesh & Co. (Madras) Private Ltd. Pp. 356† 116† xxiii. Price: Rs. 25/-

THIS is a commendable effort in presenting a definitive edition of the famous work with English translation, notes, commentaries and *prayogas*. It is common knowledge that this *grantha* written after सुभगोदय of Gaudapadacharya is a great *tantrik* work which has the distinction of having dozens of commentaries written by stalwarts like Lakshmidhara and Appayya Dikshitar. The publishers have given the complete text of three such commentaries: *Saubhagyavardhani* of Kaivalyasrama, *Lakshmidhara* and *Arunamodini* by Kameswarasurin, besides translation in English and *prayogas*, for the first part by the late Pt. R. Anantakrishna Sastri and Sri Ramamurty Garu for the second part. There is an introduction which familiarises the lay reader with the concept of *agamas*, their meaning and scope and exhaustive indices. Dr. C. P. Ramaswami Aiyar provides a foreword and H. H. Sankaracharya of Kanchi has blessed the work with a *Srimukha*.

To students of *tantric* literature, the publication of *Saubhagyavardhani* is a great event. Its scholarliness is beyond praise. *Lakshmidhara* is, of course, such a well-known and standard commentary of the text that it needs no introduction. *Arunamodini* too is good in its own way.

The introduction in English could have been improved upon. As it is, it appears to be a perfunctory compilation made by one without much practical knowledge of *tantra-sastra* as such. Further, its inability to explain the derivations of the *bijaksharas* fails to impress the initiate. The second part of the *grantha* could well have followed the plan of its earlier counterpart with advantage. Even in the preparation of the text, an integrated presentation of the texts by putting all the three *vyakhyas* (plus the English) together could not only have saved the printing of the text twice but helped the reader to have access to all the commentaries at once for a comparative study. Another advantage missed is the non-inclusion of the text of *prayogas* with variations if any, which denies the initiate to whom they are


## USEFUL BOOKS

**The Unknown World of the Child** (Practical Handbook on Child Psychology), by Dr. Andre Arthus. Rs. 3.44.

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intended, an opportunity to use them. As it is, they are just empirical without any practical utility. Thirdly, a work of this kind requires still greater diligence in proof-reading. Colour has not yet given up its 'u' in King's English.

Notwithstanding the above criticisms which are offered in a constructive spirit, the work is a landmark in the annals of tantric literature.

—*Krishnananda.*

*LIGHTS ON THE TANTRA.* By M. P. Pandit. Published by Ganesh & Co. (Madras) Private Ltd., Madras-17. Pp. 80. Price: Rs. 3/-

THIS is a well-written book explaining the rationale of Tantrikism in the light of what older writers on the subject like Arthur Avalon, Sri Aurobindo and Sri Kapali Sastry have written, but in a much simpler and understandable manner. That *tantras* are essentially *sadhana* literature is rightly underscored by the writer. The division of *tantrik* literature into different kinds to suit different *adhikaris*, the significance of the *bijaksharas* and preliminary rites like *bhuta-suddhi* and *nyasa*, the meaning of *yantras*, the highest truth underlying the Secret Ritual of *Vama Saktas* are all brought out clearly. The notes at the end are useful and illuminating.

—*Krishnananda.*

*FOLK TALES OF PAKISTAN.* Compiled by Zainab Ghulam Abbas. Published by Pakistan Publications, Karachi. Pp. 136. Price: Rs. 3/-

THIS is a nicely produced book containing nine representative folk stories relating to the regions now belonging to or claimed by Pakistan. The first three are East Pakistan in origin. The opening tale is a heart-rending story of a merchant-prince's love for his sweetheart Bhelua which, after being tossed about on the high seas of fate, ends up in a forlorn wail on his Sarangi. The second deals with the story of a misanthropic snake-charmer who marries the orphan child whom fate threw on his lap to nurse from infanthood. When she elopes with her lover, the old man seeks peace in the cool waters of a river. The third is more exciting. It is the story of a gypsy girl who marries a well-to-do *zamindar* against the will of her foster-father who catches her with: "If you want to live, kill your man." Mahua, i.e. the girl, answers him by plunging the dagger in her own bosom. The other stories which belong to the other part of Pakistan and occupied Kashmir are equally well-told. There is a lyrical quality in all of them. The narration is neither pedantic nor melodramatic. The compiler has adopted the mid-course with remarkable success. One closes the book with a pulsating heart. The sketches of Hanif Ramay add to the lilting quality of the book.

—*V. A. K.*

(1) *INSPECTOR ROY.* (2) *KULAPPERUMAI.* (Both in Tamil). By K. M. Munshi. Translated into Tamil by R. Veezhinathan Published by the Bharati Pathippakam, Madras-17. Prices: Re. 1 and Rs. 2 respectively.

AFFECTION, like love, leads to dangerous consequences, when misplaced. For instance, a Police official strives to cancel the arrest warrant of a political after telling him that he had once loved his mother. No wonder the political seeks to end his life rather than bask in the favour born of shame. How the Inspector successfully lifts the veil of suspicion constitutes the anti-climax of this story. The second is a collection of five delightful short stories, which keep you on tip-toe with a Gilbertian or Wodehousean situation. The tem-

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porary wife easily gets the palm. It is not easy to manage a situation in which fate throws you and another man's young wife in a small room for a full night with a single pillow to share. Yet that is what is precisely achieved in this story. In the other stories, behind a facade of humour the author, like Jane Austen, lodges gentle thrusts against wrong notions of family prestige or hits against glaringly unequal marriages and other social evils. The translation reads smooth and effective.

—*V. A. K.*

*THE INCREDIBLE SAI BABA.* By Arthur Osborne. Published by Orient Longmans (Private) Ltd., Nicol Road, Ballard Estate, Bombay-1. Pp. 100. Price: Rs. 5/-.

THE purpose of this little great book is to introduce to the western world Sri Sai Baba whose is a household name among the people of India. The author, Arthur Osborne, got the right background to write this authoritative book from the spiritual zeal he imbibed as a result of his life of pretty long years at Ramanashram, Tiruvannamalai. His love and devotion towards Sai Baba do not, in any way, allow exaggeration to creep in and he has pictured that great saint as a symbolist, miracle-doer and, above all, a lover of all religions who, having lived in a mosque as a Muslim fakir, attracted towards him Hindu as well as Muslim disciples.

Sai Baba was, in some respects, distinct from other saints. While Sri Ramakrishna Paramahamsa and Vivekananda detested demonstration of all sorts of miracles as a hindrance to ultimate end, God-Realisation, Sai Baba believed in working wonders: healing the sick, reading others' minds and predicting about coming events, and thus granting everything the devotees wanted. The motive behind this was not any material benefit to himself, but it was, as he himself said, "to give my devotees what they want so that they will begin to want what I want to give them." Certainly what he wanted was their spiritualisation. Only people having purity of mind and love for Truth could approach this 'bizarre' saint and those whom he did not like he drove away and even scolded and beat!

Sai Baba, clairvoyant as he was, was a symbolist too and he used symbols for words and deeds for expounding his theories. He received coins as *dakshina*, but distributed them, without taking for himself any material benefit. In this respect too, he was sharply distinct from Sri Ramakrishna. While the latter suffered from an involuntary pain at the touch of coins, Sai Baba was always seen rubbing coins. Obviously, the coins symbolised purity and integrity of those whom he wanted to spiritualise.

What he did most was to promote goodwill and tolerance between Hindu and Muslim sects. He described himself as a re-incarnation of Kabir, the poet-saint who had, as disciples, Muslims as well as Hindus. Yet, like Gandhiji, Sai Baba had never approved conversion, and he firmly believed in that central theme of the *Bhagavad Gita:* "Whatever form a man worships, he really worships Me".

Altogether this book opens a spiritual world before the reader, and when one closes the book one will eagerly wish, as Swamy Ramdas says, 'that this book should be in the hands of every spiritual aspirant and, for the matter of that, every one, whether he is a believer or non-believer, so that he can know how God reveals Himself in the form of a unique and fully inspired saint of Sai Baba's stature."

—*A. P. Chandrasekharan.*

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# Sanskrit Vishva Parishad

## PURI SESSION

The 6th Session of the Sanskrit Vishva Parishad (World Academy of Sanskrit) will be held at Puri (Orissa) on the 12th, 13th and 14th of April, 1958 under the Presidentship of Dr. Rajendra Prasad, President of the Indian Republic.

The Session will review the position of Sanskrit in the life of the country. It will discuss a large number of problems relating to Sankrit: the place of Sanskrit in the Primary, Secondary and University stages of education, the assistance given by Central and State Governments to Sanskrit studies, the plan for future which the Central and the State Governments should adopt for the advancement of Sanskrit studies, the question of research in Sanskrit and Indology and the establishment of Sanskrit Universities, report of the Sanskrit Commission and the Government's action thereon, etc.

This WORLD ACADEMY OF SANSKRIT was founded in May 1951 on the historic occasion of the consecration of the Jyotirlinga of Bhagavan Sri Somnath at Prabhas Patan, at the hands of Rashtrapati Dr. Rajendra Prasad. The first session was inaugurated by the then Congress President, Rajarshi Purshottamdas Tandon and presided over by His Highness Padmanabha Dasa Bala Rama Varma, then Rajpramukh of Travancore-Cochin.

Seven years have passed since and the Parishad has incessantly tried to fulfil its objects in a modest way. The Banaras Session was associated with the declaration by Pandit Govind Vallabh Pant, then the Chief Minister of Uttar Pradesh and now Union Home Minister, about the decision of the Government of U.P. to enact the necessary legislation to establish a Sanskrit University at Varanasi; the Nagpur Session was associated with the founding of the Raipur Sanskrit Mahavidyalaya; the Tirupati Session with the Oriental Institute and the Kurukshetra Session with the Kurukshetra University. A Sanskrit Commission, which has now submitted its report, was set up in October 1956 by the Government of India about which Rashtrapati Dr. Rajendra Prasad has said, "It was perhaps the result of the activities of the Parishad that the Government have set up lately a Commission to investigate all questions relating to the study of Sanskrit in this country."

The Kurukshetra Session of the Parishad was held in January 1957. The occasion was graced by the presence of Rashtrapati Dr. Rajendra Prasad, Sri K. M. Munshi, then the Governor of Uttar Pradesh, Sri C. P. N. Singh, Governor of Punjab, Sardar Pratap Singh Kairon, Chief Minister of Punjab and other high dignitaries of the State and eminent scholars from all over India. More than 600 delegates attended the Session.

At present there are regional branches, local branches and kendras all over India and abroad numbering 600; one branch has been working in America under the able guidance of Dr. L. P. Gainsborough and another in Japan with Sri Yasabuso Shimonaka as its President. A number of centres for advancement of Sanskrit studies have been established by most of these branches. These branches and kendras carry on the various activities by organising lectures, classes, festivals etc. and coaching up candidates for examinations.

As directed by the Sanskrit Vishva Parishad, the Bharatiya Vidya

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Bhavan has instituted examinations in easy (Saral) and higher (Uchhatar) Sanskrit viz: Praveshika, Prarambha, Parichaya and Kovid; and Praveshika, Purva Madhyama, Uttara Madhyama, Shastri, Acharya and Vachaspati. The Saral Sanskrit Examinations were started in September 1956 and within this short period, more than 367 centres have sprung up from which as many as 10,000 students are appearing. The text books for them have been prepared and published in Hindi, Gujarati, Marathi, Sindhi and English. Efforts are being made to get them translated into all other Indian languages.

The Uchhatar Sanskrit Examinations were started only one year back but the number of students appearing for them has been more than 2000. This attempt has been widely welcomed and so far 200 Indian centres and 41 foreign centres have applied for recognition. 32 colleges and 12 pathashalas have been granted affiliation to conduct these examinations.

Jayantis of Vyasa, Valmiki and Kalidasa were observed on a wider scale throughout the country. Reports received in the office show that they have succeeded in establishing their roots.

Different State Governments have graciously given grants for Vishva Parishad Professorships. There are now twelve Honorary Professors and about the same number of Pracharakas throughout the country and they have been doing very valuable work.

With a view to publishing an up-to-date "Who is Who" of eminent Sanskritists in the country, particulars have been collected from over 1000 scholars. Their editing etc. will shortly be commenced.

Lovers of Sanskrit and other eminent scholars from all over India and abroad will be attending the Session. Delegates are entitled to single-fare double journey concession. Those interested in attending the Session are requested to get themselves enrolled as delegates on or before the 20th March, 1958 by filling in the necessary form, available from the Head office and remitting the delegate fee of Rs. 5/- to the Hon. General Secretary, Sanskrit Vishva Parishad, Bharatiya Vidya Bhavan, Chowpatty Road, Bombay-7.

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## DR. VIVIAN E. FUCHS—*Contd.*

man spirit. He is a Geologist with a doctorate degree from Cambridge University.

The Fuchss live in an ancient house in Cambridge. Mrs. Fuchs who is a gray-haired, motherly-looking woman, remembers her honeymoon well, which her husband celebrated on the top of Mount Ruwenzori in East Africa! She is now well accustomed to his philosophy—or is it madness?—adventure and love of dogs.

They have a girl, married, and a boy.

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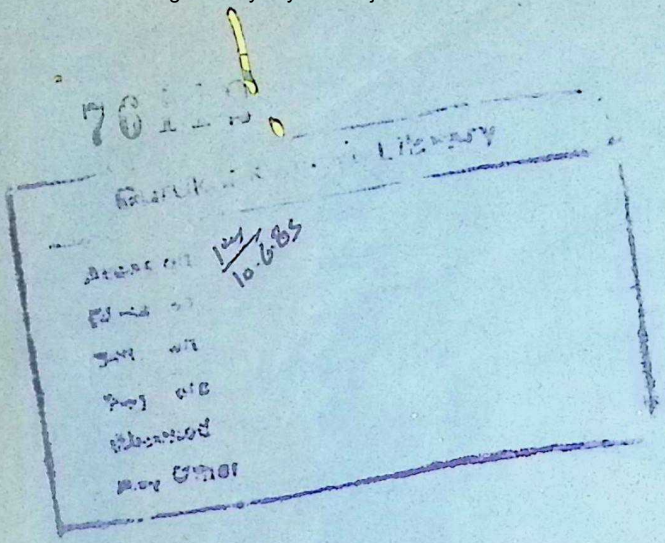

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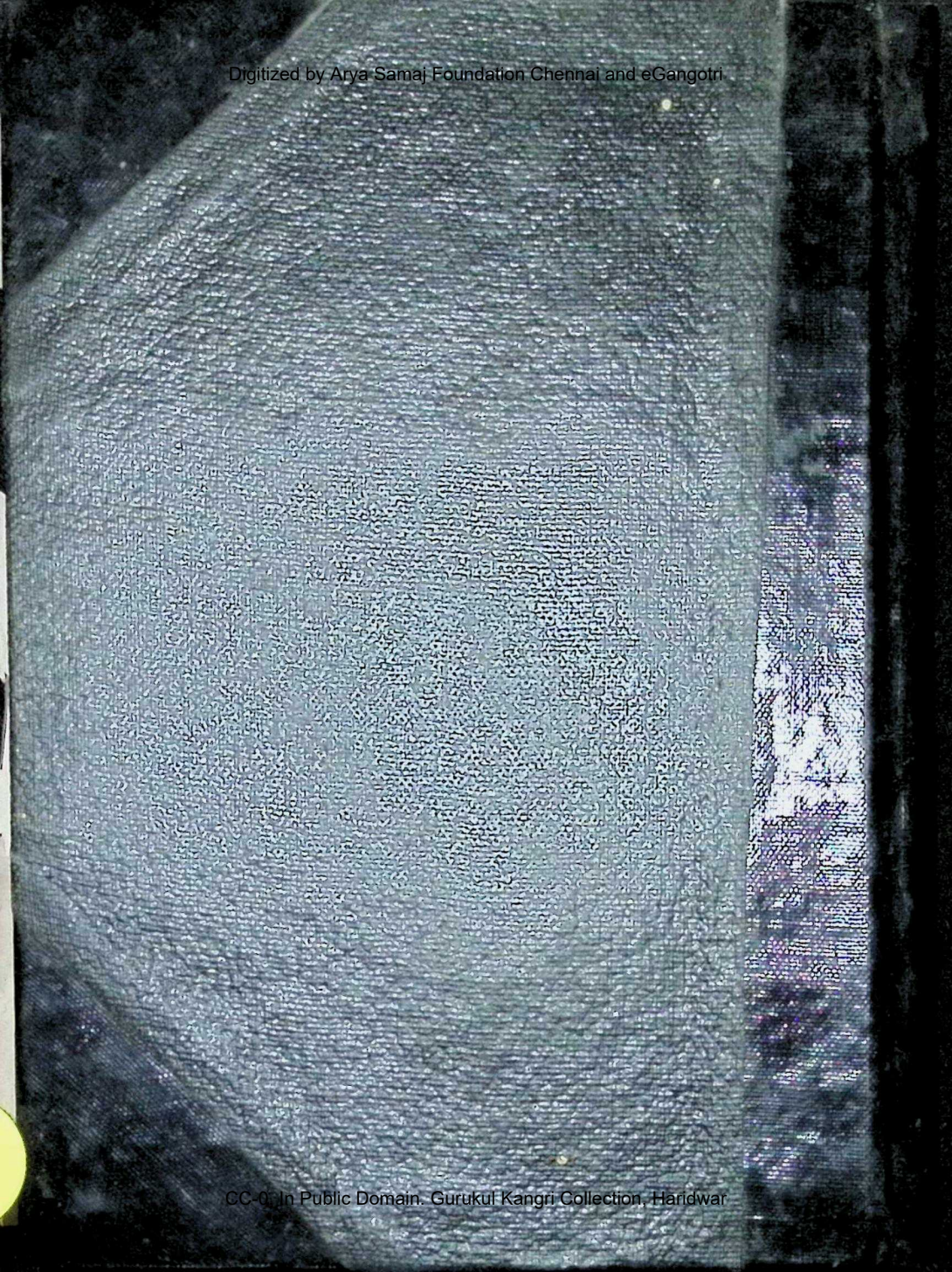

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